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ENCHIRIDION MI=

litis christiani, whyche may be called in Englysche, the hansome weapon of a Chrysten knyght, replenysshed with many goodly and godly precepte: made by the famus clerke ERASMVS OF Rotterdame, and newly corrected and imprin= ted.

CVM PRIVILE= GIO AD IMPRI= MENDVM SO= LVM.

The booke speaketh.

TO please al sortes of men I do nat passe
To please the good & learned is a fayre thynge
Yea, & these both, were more thā couenant was
And more than I loke for who so the learnynge
Of Chryste doth sauoure, yf he lyke well al thynge
I seke no further, Chryst is myne Appollo
Onely strengthynge me to speake this that I do

The prynter to the faythful reader.

The mortal worlde, a felde is of battayle
whiche is the cause that stryfe doth neuer fayle
Agaynste man, by warrynge of the fleshe
with the diuell, that fyghteth freshe
The spyryte to oppresse by false enuy
The wiche conflycte is contynually
Durynge his lyfe, and lyke to lose the felde
where god echone, by his Chryste choseth ryght
Sole capitayne, and his standarde to beare
who knoweth it nat than this wyll teche hym here
In his breuier, poynarde, or manuell
The loue shewynge of hyght Emanuel
In gyuynge vs suche harneys of warre
Eraſmus is the onely furbysher
Scouringe the harneys, cankred and adiuste
whiche negligence had so sore fret with ruste
Than champyon receyue, as thyne by ryght
The manuel of the true chrysten knyght.

FINIS.

MVSEVM
BRITAN
NICVM

Epystel.

ERASMVS Roterdame sendeth gretyng to the reuerēd father in Chryst and lorde, the lorde Paule Volzius, the moste religious abbot of the monastery, the which is cōmēlye called, Hughes courte.

ALl be it mooſt vertuouſe father, that this lytle boke, to the whiche I haue gyuen this name or tytle Enchiridion militis chriſtiani, whiche manye a daye a go I made for my ſelfe onelye, and a certayne frende of myne beynge vtterly vnlearned, hath begon to myſlike & diſpleaſe me the leſſe, for as mothe as I do ſe that it is alowed of you and other vertuous & learned men ſuch as you be, of whom (as ye are in dede endued with godly learning, and alſo with learned godlynes) I knowe nothing to be approued, but that which is both holy and alſo clerkely: yet it hath begon welnyghe alſo to pleaſe & lyke me now, whan I ſe it (after þ it hath ben ſo often tymes prynted) yet ſtyl to be deſyred, and greatly

called for, as it were a newe worke made of late: yf so be the prynters do nat lye to flater me withal. But agayne there is an other thynge whiche often tymes greueth me in my mynde, that a certayne wel learned frynde of myne longe ago sayde, very properly and sherpely checkynge me, that there was more holynes seene in the lytell booke, than in the hole authoure and maker therof. In dede he spake these wordes in his iestynge bourdyngly, but wolde to god he had nat spoken so truelye, as he bourded bytterly. And that greueth me so moche the more, bycause the same thynge hath chaunced to come lykewyse to passe in hym, for the chaungynge of whole maners prynceypally I toke vpon me this laboure and trauayle, for he alle nat onelye hath nat withdrawen hym selfe from the courte, but is dayly moche deper drowned therein then he was afore tyme, for what good purpose I can nat tell, but as he confesseth hym selfe with moch great mesery. And yet for all that I do nat greatly pytie my frende, bycause that parauenture aduersytie of fortune may teach him ones to repent him selfe, and to amend, seing that he wolde nat folowe and do after my cõsayle & admonicions. And verely though I, enforcynge me to the same thing & purpose, haue ben turned and tossed with so many chaunces & tempest, that Wiues

Trouble or aduersite correcteth some.

a man

a man lyuynge euer in trouble (which Homer speaketh of) might be counted in comparyson to me, euen Polycrates, whiche euer lyued in prosperitie without any maner trouble. I do nat vtterly repent me of my laboure, seinge it hath moued and prouoked so many vnto ȳ study of godly vertue: nor I my self am nat vtterly to be blamed and rebuked although my lyuing be nat in all poyntes agreenge to myne owne preceptes and counsayles. It is some part of godlynes whan one with all his herte desyreth and is wyllynge to be made good and vertuous: nor suche a mynde so well intendynge. I suppose is nat to be caste away although his purpose be nat euer luckely performed. To this we ought to endeuoure our selfe all our lyfe long, and no doubt but by the reason that we so often tymes shal attempte it, ones at the last we shall atteyne it. Also he hath dispatched a good pece of a woutful iourney which hath lerned wel of the iourney the waye. Therfore am I nothyng moued w̄ the mockes of certaine persōs which dispise this lytle boke, as nothing erudite & clerkly, sayeng that it myght haue bene made of a chylde that learned his A. B. C. bycause it entreateth nothynge of Dunces questions: as though nothinge without those, coude be done with learninge. I do nat care if it be nat so quik, so it be godly: let it nat make

Fortunate Polycrates.

them instructe & redy to disputacions in
Scholes, so that it make them apte to kepe
Christes peace. Let it nat be profytable or
helpyng for the disputacion indiuinite, so
it make for a diuine lyke. For what good
shulde it do to intreate of that thyng that
euery man entremedleth with & who hath
nat in handlynge questions of diuinite or
what els w al our swarmes of scholemen
There be almoste as manye commenta-
eyes vpō the mayster of the sentence as be
names of wraynes, There is neyther mea-
sure nor nombre of summularies, whiche
after the maner of potyearyes myngle of
ten tymes sondry thynges to gyther, and
make of olde thinges newe, of newe thyn
ges olde, of one thynge many, of many
thynges one, Howe canne it be that these
greate volumes instructe vs to lyue well,
and after a chrysten maner. whiche a man
in all his lyfe can nat haue layser ones to
loke ouer & In lyke maner as yf a phisian
shulde prescribe vnto him that lyeth sycke
in pareil of deth, to rede Jacobus de par-
tibus, or suche other lyke volumes, say-
inge that there he shulde fynde remedy for
his disease: out in the meane tyme the pa-
cyent dyeth, wantynge present remedye
wherwith he myght be holpen. In suche
a sugytyue lyfe it is necessarye to haue a
redye medycyne at the hande. Howe ma-
ny volumes haue they made of restytucy-
on, of

on, of confessyon, of sclaunder, and other thynges innumerable. And thoughe they boulte and sirche out by pece meale euery thinge by it selfe, & so dyffyne euery thyng as yf they mystrusted all other mens wyttes, ye as though they mistrusted the goodnes and mercy of god, whyles they do yze scrybe how he ought to punische & reward euery facte eyther good or badde: yet they agre nat amongest thē selues, nor yet somtymes do open the thinge playnly, if a mā walde loke nere vpon it, so muche dyuersytie both of wyttes and circumstaunces is there. Moreouer although it were so that they had determyned all thinges wel and truelye, yet besydes this that they handle and treate of these thynges after a barbarous and vnpleasaunte fassyon, there is nat one amongest a thousand that can haue any leyser to rede ouer these volumes: Or who is able to bare about with hym Secundā secunde, the worke of saint Thomas? And yet there is no man but he ought to vse a good syse, to the whiche Chryste wolde that the waye shulde be playne and open for euery man, and that nat by inexplecable crokes of disputacyons, nat able to be resolued, but by a true and syncery faythe and charytie nat fayned, whome hope doth folowe whiche is neuer ashamed. And fynally, lette the great doctours, whiche muste nedes be

The great volumes.

The theology appertayneth to fewe men, but the salua-cion appertay neth to all.

but fewe in comparyson to all other men, study & belye them selfe in those great vo lumes. And yet neuertheleſſe the vnlear-ned and rude multytude whiche Chryste dyed for ought to be prouided for, and he hath taught a great portyon of Chryſtian vertue whiche hath inflamed menne vnto the loue therof. The wyſe kynge whan he dyd teache his ſonne trewe wyſedomme toke moche more payne in exhortinge him therunto, than in teachynge hym, as who ſhuld ſay that to loue wyſedome were in a maner to haue attayned it. It is greate ſhame and rebuke both for lawyers & al-ſo phiſitians, that they haue of a ſette pur poſe, and for the nones, made theyr arte and ſcience ful of dyffyculty, and harde to be attayned or come by, to the entent that both theyr gaynes and aduaũtage might be the more pleintiful, and theyr glory and prayſe amonge the vnlearned people the greater: but it is a moche more ſhamefull thing to do the ſame in the phyloſophy of chriſt. But rather cõtrarywyſe we ought to endeuer our ſelues with all our ſtreng-thes to make it ſo eaſy as can be, & plaine to euery man. Nor let nat this be our ſtu-dy to appere lerned our ſelues, but to alure very many to a chryſten mãnes lyfe. Pre-paration and ordynaunce is made nowe for warre to be made agaynſt the Turkes whiche for what ſo euer purpoſe it is be-gon,

These be no-ted that of pur poſe make the faculties which they profeſſe ob ſcure & harde.

The warre agaynſt the turkes.

gon, we oughte to praye, nat that it maye turne to the profyte of a fewe certeyn persons, but that it may be to the comon & generall profyte of all men, But what thinke you shulde come of it, yf to suche of them as shalbe ouercomen (for I do nat suppose that they shall all be kylled with weapons) we shal laye the workes of Occam, Durandus, Duns, Gäbryell, Aluaros, or any such schole men, for thentent to bring them in mynde to take Christes profession vpon them: what shall they ymagyn and thynke in theyr myndes (for surely euen they, though they be nought els, are men and haue wyt and reason) whan they shal here those thorny & cõbrous inextricable subtyl ymagynacyons of instantes, of formalytes, of quyddites, of relation: namely whan they shall se these great doctours & teachers of relygyon & holynesse so farre vnagreynge, and of so sondry opynions amonge them selfe, that often tymes they dispute & reason so longe one with an other vntyl they chaunge colour, & be pale, and reuyle one an other, spytting eche at other and fynally dealing buffettes and blowes eche to other, whan they shal se the blacke freers fyght & scolde for their Thomas, & than the gray fryers matched with them defendynge on the other party theyr subtile and feruent hot doctours, whiche they call seraphicos, some speakyng as reals, some

The discorde amonge duy nes.

as nominals, whan they shall also se the thing to be of so great difficulty that they can neuer discusse sufficiētly wt what wor des they may speke of Christ: as thoughe one dyd deale or had to do wt a wayward spirite whiche he had reysed vp vnto his owne destruccion, yf he dyd kayle neuer so lytle in the prescript wordes of cōiuring, & nat rather with our most mercyfull sauy= our, which desireth nothinge els of vs but a pure lyfe & a simple. I beseech the for the loue of god shew me what shal we bryngе about wt all these reken ynges, specyally if our maners & our lyfe be lyke to ỹ proude doctryne and learnyng: and yf they shal se and well perceyue oure ambition and desy= rousnesse of honour by our gorgyousnesse more than euer any tyrant dyd vse: our a= uarycе & couetousnes by our bryberyng and polyng, our lecherousnes by the defylyng of maydēs & wyues our cruelnes by thop pressions, done of vs, wt what face or how for shame shal we offer to them ỹ doctrine of Chryst, which is farre away cōtrary to all these thinges. The best way and moste effectuel to ouercome and wynne the tur= kes shuld be, yf they shal perceyue ỹ thynge which Christ taught & expressed in his ly uynge to shyne in vs. If they shal perceyue that we do nat highly gape for theyr em= pyres, do nat desyre theyr golde & good, & nat couet theyr possessiō, but that we seke

The lyfe vsed amongest chri sten men.

With what ar= tyllery chekely the turke ought to be ouercom.

nothinge

nothynge els but euen theyr soules helth, and the glory of god. This is that ryght, true and effectuous diuinitie, the which in tyme passed subdued vnto christe arrogãt and proude philosophers, & also ꝑ mighty and inuincible prynces. And if we thus do, than shal Chryst euer be present and helpe vs. For truely it is nat mete nor conueniẽt to declare our selues chrysten men by this proke or token, yt we kyll very many, but rather if we saue very many: nat if we sẽde thousandes of hethen people to hel, but yt we make many infydels kaythful: nat if we cruel curse & excomunycate them, but yt we with deuout prayers & with all our hertes desyre theyr helth, & pray vnto god to sende thẽ better myndes. If this be nat our entent it shal soner come to passe that we shall degenerate and turne into turkes our selues, than that we shall cause thẽ to become chrysten men. And all thoughe the chaunge of warre, which is euer doubtful and vncertayne, shulde fal so luckely to vs that we had goten ꝑ victory, so shuld it be brought to passe ꝑ the bysshop of Romes dominion & his cardinals might be enlarged but nat the kyngdom, of chryst which fynally flourysheth and is in prosperitie, yt kayth, loue, peace, and charitie be quycke and stronge: whiche thinge I trust shal be brought to passe by the good gouernaunce and prouicion of the bysshoppe of Rome

The parte of a chrysten mã is te saue and nat to distroy.

The kingdom of Chryste.

Leo

Leo the tenth, vnlesse the greate trouble and rage of worldly busynes pluche hym from his very good purpose an other way Christ doth professe to be primate & heade him selfe in the heuenly kyngdome, which neuer dothe florysshe but whan celestyall thynges be auaunced. Nor chryst dyd nat dye for this purpose, that goodes of the worlde that ryches, that armure, and the rest of ruffelyng fashion of the world, shuld be nowe in the handes and rule of certein prestes, whiche thynges were wonte to be in the handes of the gentyles, or at the least amonge lay prynces, nat moche dyfferynge from gentyles. But in my mynde it were the best, before we shulde try with them in battayle, to attempte them with epystles and some lytle bookes, but with what maner of epystles? Nat with threttynge epystles, or bokes ful of tyrranny but with those whiche myghte shewe fatherly charyte, and resemble the very hert and mynde of Peter & Paule, and which shulde nat onely pretende and shewe outwardly the tytle of ꝑ apostles, but whiche also shulde sauoure and tast of the efficacy and strength of the apostles. Nor bycause I do nat knowe that all the trewe fountayne and vayne of Christes Philosophy is hydde in the gospels and the epistels of the apostles. But the straunge maner of prayse, and often tymes the troublous

the difficulte of holy scripture.

lyckynge

speakynge of diuers croked sygures & tro-pes be of so great difficultie, that often ty-mes we our selfe also must labour ryght sore, before we can perceyue them. Ther-fore in myne opinyon the beste were that some, bothe well learned men and good of wyt, shulde haue this office assygned and put vnto them, to make a collection and to gather the summe of Christes phi-losophye out of the pure fountayne of the gospell, and the epystelles, and moste ap-proued interpertours, & so playnely, that per it myght be clerkely and erudyte, and so brefely, that it myghte also be playne. Those thynges whiche concerne fayth or byleue, lette them be conteyned in a fewe artycles, Those also that appertayne to the maner of lyuynge, let them be shewed and taught in fewe wordes, and that af-ter suche fashion, that they maye perceyue the yocke of Christ to be pleasaunte and easye, and nat greuous and paynefull: so that they maye perceyue that they haue goten fathers, and nat tyrauntes, feders, and nat robbers, pyllers nor pollers, and that they be called to theyr soule helth and nat compelled to seruytude. Undoubted they also be men, neither their hertes be of so harde yron or adamant, but that they may be molyfyed and wonne with bene-fytes and kyndenes, wherwith euen very wylde beastes be woxen gentle and tame

The brefenes of Christes doctryne.

The turkes be men.

And

And the moost effectuous thynge is the true veritie of Chriſte. But let the byſchop of Rome alſo commaunde them whom he appoynteth to this buſines, that they neuer ſwarue nor goo from the true patron and example of Chryſt, nor in any place haue any reſpecte to the carnal affectes and deſyres of men. And ſuche a thynge my mynde was about to bryuge to paſſe as well as I couide, whan I made this boke of Enchiridion. I dyd ſe the common people of Chriſtendome, nat onely in effecte, but alſo in opinions to be corrupted. I conſydered the moſte part of thoſe which proteſſe them ſelue to be paſtours, and doctours to abuſe the tytles of chriſt to theyr propre aduauntage, And yet wyll I make no mention of thoſe men, after whoſe wyll and pleaſure the worlde is ruled and tourned vp and downe, whoſe vyce thoughe they be neuer ſo manyfeſt, a man may ſcarcely ones wynche. And in ſuche great darkeneſſe, in ſuch great troublous ruffelynge of the worlde, in ſo great dyuerſitye of mennes opinions, whyther ſhulde we rather flye for ſuccoure thanne to the very great and ſure anker of Chryſtes doctryne, whiche is the goſpell? who beynge a good man in dede, dothe nat ſe and lamente this maruaylous corrupte worlde? whan was there euermore tyrannye? whā dyd auarice reygne more largely, and

The corruptneſſe of the worlde.

The ſure anker.

ly, and lesse pumysshed? whan were ceremonyes at any tyme in more estymation? whan dyd oure iniquitie so largely flowe with more lybertie? whan was cucr charitie so colde? what is broughte, what is redde, what is decreed or determyned, but it tasteth and sauoureth of ambytion and lucre? Oh howe infortunate were we yf Chryst had nat lefte some sparkles of his doctryne vnto vs, & as it were lyuely and euerlastynge vaynes of his goodly mynde. Hereto therfore we must enforce our selfe to knowe these sparkes, leauyng the coles of mens fantasyes. Let vs seke the vaynes vntyll we fynde fresshe water whiche spryngeth into euerlastyng lyfe, we delue and dygge the grounde meruaylously depe for to plucke oute ryches, whiche nourysheth vyce. And shall we nat labour than the riche earth of Chryste, to get out that thynge whiche is our soules helth? There was neuer no storme of vyces that dyd so ouercome and quenche the heate of charitie, but it myghte be restored agayne at this flynte stone: Chryst is a stone, but this stone hath sparkes of celestiall fyre, and vaynes of lyuely water. In tyme passed Abraham in euery lande dyd dygge pyttes and holes, serchynge in euery place the vaynes of lyuely water: but those same veynge stopped vp agayne by the phylistians with earth, Isaac and his seruauntes dyd

In thinges confused we must haue recourse to the euangyles.

Corin. x.

Genesie. xvi.

Genesis. xxvi.

dyd delue agayne, and nat beynge onelye content to restore the olde, dyd also make newe. But than the philistians dyd scolde and chyde, ye he dyd nat cease from dyggynge. And in this our tyme we haue philistians, whiche do preferre the naughtye erth to the lyuely fountaynes, euer those whiche be worldly wyse, and haue theyr respecte to erthly thinges: and wryng and wrest goddes doctryne and his gospell to theyr carnall affeccyons, makynge it serue to their ambition, bolsteringe vp therwith theyr fylthy lucre, and tirãny. And yf now any Isaac or any of his kamilye shuld dig and fynde some trewe and pure vayne by and by they brable and cryme against him perceyuynge ryghte well that that vayne shall hurte theyr aduauntage, shall hurte theyr ambition, although it make neuer so moche for the glory of Chryste, streightways they cast in naughty erth, and with a corrupt interpretacion, they stoppe vp the waye, and dryue awaye the dygger: or at the leest they make it so muddy with claye and fylthynes: that who so euer drinketh therof, shall drawe vnto hym more slyme and naughtynes, than he shal good lycoure. They wyll nat haue those which thurst & desyre ryghtoulnes to drynke of the pure lycoure: but they bryngе them to their olde worme & all to troden cesternes whiche haue broken stones and morter,

The philistians of our tyme.

piere.

but water they haue none. But yet for al this, the very true chyldren of Isaac, that is the true worshyppers of Chryste, muste nat be wery ed & dryuen awaye from thys labour, for verely euen they which thrust naughty earth into the fountayne of the gospell, wolde be counted the verye worshypp pers of Chryste. So that in dede nothinge nowe a dayes is more perylous, than to teache truely Chrystes lernynge. So greatly haue the phylistians preuayled fyghtinge for the earth, prechynge earthly thynges for celestiall: and mennes inuentions for gods cõmaundementes: that is to saye, nat teachyng those thinges which make for the glory of christ, but those thinges which be for theyr owne aduauntage whiche be pardons, compositions, & such lyke peltare. And this they do so moche more perylously, because they cloke theyr couetousnes with the tytles and nãmes of greate and myghty princes, yea and of Christ also hym selfe. But there is no mã that dothe more or better seruyce vnto Prynces, or that deserueth more thanke at theyr handes, than he doth, which endeuours hym selfe all that he cãnne that the people maye obedyently do theyr dutyes to god and theyr Prynce, and vertuously encreace in welth and prosperite and so to lyue in vnite togither. But sum of ỹ flocke of schole men, wyl here speke agaynst me, The marchaun tes of pardõs.

sayeng, it is easye to any man to gyue generall preceptes, what is to be desyred and what is to be eschewed, but what shall be answered than to those that aske counsell for so many fortunes and chaunces? First I answere, that there be more diuers kyndes of such worldly busynesse, than that any lyuyng person can gyue direct & sure answere to eche one of them. Secondarily, there is such diuersitie of circumstaunces, which if a man do nat know, it is nat well possyble to make answere. In conclusion, I doute greatly whether they thē selues haue any sure answere that they may make: seeing they differ in so manye thynges amonges them selues: And they also whiche amongest thē be of the wyser sorte, do nat than answere: This ye shall do, this ye shall nat do, but of this maner. This is myne opynyon were the better, this I suppose to be intollerable. But if we haue that simple and bryghte eye whi the the gospell speaketh of, yt the howse of our mynde haue in it the candel of pure fayth sette vppon a candelstycke, al these trifles shall easely be putte awaye, and auoyded as it were cloudes or mystes. If we haue the rule and patrone of Chrystes charitie, to it we may apply & make mete al other thynges ryght easlye. But what wyll ye do whan this rule doth nat agree with those thinges, whiche he hathe commenly

A man can make no certain answer to euery thynge.

The light of fayth.

menly vsed, so many hundreth yeres: and which be ordeyned and establisshed by the lawes of prynces, for this thyng chaūceth verye ofte. Ye muste nat condempne that thynge whiche prynces do, in executynge theyr office, but agayne do nat corrupt and defyle the heuenly philosophy with mens dedes. Let chryste contynue & abyde as he is in dede, a very centre or myddle poynte vnmoued hauinge certaine circles goynge rounde aboute him moue nat the marke out of his owne place. Chryste is the centre. iii. Circles.

Those which be in the fyrst circle nexte to the centre (that is to say nexte to chryste) as prestes, and byshops, that truly preach gods worde, & such to whom it belongeth to folow the lambe whyther so euer he shal go, let thē enbrace and holde fast that most pure parte, and so farre forth as they may, let them cōmunycate & plentuously gyue the same vnto theyr nexte neyghboures. The first of men of the churche.

In the seconde circle, let all tēporall and lay prynces be, which in keppyng warre & makyng lawes after a certeyne maner do seruice to chryst eyther whan with ryghtfull battayle they dryue away thyr enemyes, & defende and mayntayne the publike peace, and tranquillitie of the cōmune welth or elles whan they punysshemēt accordyng to the lawes, they punysshe malefactours & cuyl doers. And yet bycause they can nat chose but of necessitie be occupyed, and busyed in such The seconde of prynces.

thynges as be ioyned, with the moost vyle dregges & fylthe of the earth, & with besynes of the worlde: it is ieoperdous least they fal somwhat further of frō the centre and marke, lest they make somtymes warre for theyr owne pleasure, & not for the commune welth, lest vnder ỹ pretext of iustice they vse crueltie vpon those, whom they might reforme with mercy: lest vnder the tytle of lordshyp they pyll & pol these people, whose goodes they ought to defende.

The office of Sacerdotes.

And more ouer, as Christ lyke the foūteyn of cuerlastynge tyre, doth drawe nexte vnto him the order of prestes, and maketh them of lyke nature, that is to say, pure & clene frō all corruption of worldly dregges and fylthynesse: So in lyke case, it is the office of prestes, and specyally of the highest, so moche as they can, to call and drawe vnto them those that be prynces, and haue power and auctorytie. And yf it fortune at any tyme, that warre do ryse sodenly in any place, lette the bysshoppes endeuoyre them selues, so muche as in them is, eyther to ende the stryues and varyaunces without shedyng of bloude: or yf that cannat be brought to passe, by reason of the great stormes of worldly besynesse, yet let them so do, that as lytle bloude as may be shedde, and that the warre may shortelye be brought to an ende. ¶ In tymes passe then bysshoppes auctorytie had place euen

in iuste

in tuske punysshementes, and hathe gotten dyuers tymes (as sayntAugustyne playnly in his epystle dothe testyfye) the malefactours from the hãdes of tempozal iudges. Foz some thynges there be so necessary vnto the ozder of the cõmune welth that partely yet Chryste dyd dissimule at them, and partly he put them from hym and partly neyther appzouynge noz disalowynge them, dyd in maner wynke and loke besyde them. He wolde nat know the money of Cesar, noz the scripture vpon it. The trybute he commaunded to be payde yf it were due and dette, as though it lytle perteyned to hym so that god had his dutye. The woman take and foũde in adultery, he neyther condemned, neyther openly obsolued, but onely dyd bydde her that she shulde no moze do so. Of those which were condempned of Pylate, whose blode he entrempngled amonge theyr sacrysyces, he neyther sayde, it was well done, noz euyll, but onely thzetened euery man, that they shuld be punished with a lyke destruccion, yf they dyd nat amende. Mozeouer, whan he was desyzed to deuyde the enheryteaunce bytwene the two bzethzen, he playnely refused it, as an vnwozthye thyng, foz hym to gyue iudgement of such grosse matters. which dyd teache thynges heuenly. And also of the other parte, there be certayne thynges which be openly ab-

Augustyne.

what thynges & howfarforth they appertay to the heedes of the church.

hoped, as the couetous phariſies, the ypo
crites, the proude rich folkes, ſayeng vnto
thē. Wo be vnto you. He neuer rebuked ỹ
apoſties moreſharpely, thā whā they wold
haue bene auēged, or whan they were am
bitious, whā they aſked hī whether they
ſhulde cōmaunde fyre to be ſent down frō
heuen, to burne vp the citie frō whēce they
were chit forth, he anſwered and ſayde to
them, ye know nat of what ſpirite ye are
whan Peter was aboute to call him vnto
the worlde frō his paſſion ſuffring, he cal
led hym an aduerſarye whan they conten
ded about the preemynence, which of them
ſhulde be the beſt, how often & how many
wayes doth he cal thē backe to a contrary
mynde? And other thinges there be which
he techeth and commaundeth openly to be
obſerued: as nat to reſiſt euyll, to do good
to thyne enemyes, to vſe meknes of myn
de, and other lyke. Theſe muſt be depar
ted in ſondre, and euery of them ſet in or
dre in his owne place. Lette vs nat ther
fore ſtraight wayes make Chriſte an au
ctoure of all thinges whiche be done by
princes and temporal officers, nor defende
it (as we call it) to be done by gods lawe.
They deale & meddle with many thinges
whiche be lowe and groſſe, nat all togy
ther of the very purenes of a chriſten man
yet they be nat to be rebuked, in as moche
as they be neceſſary to the maintenaunce

of

what thynges chriſte openly rebuketh.

what thynges chriſtteacheth openly.

Princes lawes or of themean ſort of thyngs.

ok ozdze to be obserued. Noz we be nat by the mynystryng of theyr office made good al be it, that by them it is cauſed, that we be leſſe euyl, and that they whiche be euyl do leſſe hurt and noyaunce to the cõmune weithe, and therfoze they alſo oughte to haue theyr honour, bycauſe they do somwhat ſerue the iuſtyce of god, and the publike & commune trãquilitie, without the whiche, ſomtyme thoſe thynges be troubled and vexed, whiche belonge to godly holyneſſe. They muſt be honoured whan they do theyr office: and if ſomtymes they vſe theyr power foz theyr owne pleaſure oz profite, yet peraduenture it were the beſt to ſuffre them, leaſt moze hurt ſhulde ſpryng therof, foz there appereth an ymage, oz rather a ſhadowe of the deuyne iuſtyce in them, whiche iuſtyce yet oughte to ſhyne moze euydently, and moze purely in the lyuyng & lawes of preeſtes. An ymage dothe of an other maner ſhewe in a myrrour of glaſſe, than it doth in ston. And in the thyrde cyrcle muſt all the cõmune people be, as the moſt groſſe parte of all this worlde: but nat yet ſo groſſe, but that they perteyne vnto the miſtical body of Chryſt foz the eyen be nat onely membzes of the body, but alſo the legges, the fete, and the preuye partes. And thoſe whiche be in the thyrde cyrcle, we oughte to ſuffre in theyr inkyrmitye, that as moche as is poſſyble,

Euyll rulers muſt be ſuffred.

The thyrde cyrcle.

we do call them vnto those thinges whi-
che be moze appzoued of Chzyste. Foz in
the mystycall bodye, he that but late was
the fote, may be the eye. And lyke as the
pzinces, if they be nat al the best, must nat
with chydynge be exasperate lest (as saint
Augustyne sayth) whan they be moued,
they styrre vp moze perylous tragedyes,
so the weke people, lyke as Chzist suffred
his apostles, and nourysshed them, muste
be suffred, and after a fatherly maner che-
rysshed, vntyll they were moze aged, and
stronge in Chzyst. Foz godlynes and hath
his infancy, it hath meane age, it hath full
strength and perfyte age, yet all men af-
ter theyr degre must endeuoyze them selfe
to attayne and come vnto Chzist. The ele
mentes haue euery one his pzoper place,
but the fyze which hath the hyghest place
by lytell and lytell dzaweth all the other
vnto hym, and so moche as he can, tour-
neth them in to his nature, The cleare
water he tourneth into the ayze, and the
ayze clarifyed, he transtourmeth into his
owne nature, Saynt Paule dothe in ma-
ny thynges suffre and pardon the Cozyn-
thyans, but in the meane season puttynge
difference bytwene those thynges whiche
he dyd proffer in the name of his lozde,
vnto them that were perfyte, and those
thynges which he dyd pardon, that were
wzytten in his owne name, vnto them

that

The weyke. must be 1oz-borne.

The chãge of one elemẽt in to another.

that were yet weke and yonge in Chriſte but euer in this truſte, that they ſhulde profyte and go forwarde to more ſtrength and perfeccion. And alſo he trauayleth agayne, to bryngе forth the Galathyans vntyll Chryſte be faſhyoned in them.

Nowe yf any man wyll thynke thys cyrcle to be more conuenyent for prynces, I wyll nat ſtryue greatly with hym. But what ſo euer is without the thyrde cyrcle, is at all tymes, and in all poyntes to be hated, and refuſed: as ambition, and deſyre of money, lecherye, yre, vengeaunce, enuye, backbytynge, and ſuch other peſtylences, whiche than onely be made incurable, whan they diſguyſed with vyſer and cloke of holynes and vertue do crepe into the cyrcle afore ſpoken: that is, whan vnder the preterte of executynge the lawe and iuſtice, we vſe our tyranye, whan by the occaſion of relygion, we prouyde for greate lucre, whan vnder the tytle of defendynge the churche, we hunte for worldly power, and auctorite: and whanne ſo euer thoſe thynges be commaunded, as thinges pertaynynge vnto Chryſt whiche be diſagreyng muche from his learnynge Therfore the marke muſte be ſette before euery man, whiche they oughte to ſhote at: and there is but one marke, whiche is Chryſte, and his moſte pure learnynge. If thou ſette forth a worldely marke, in

The marke may nat be chaunged.

the stede of a celestiall marke, than shall there be nothynge wherunto a man ought iustlye enforce hym selfe, whiche laboureth to profyte and go forwarde. Euery man ought to enforce hym selfe, to that whiche is best, and moste perfite, that at the least, we maye attayne and come to the meane thynges. And there is no cause why we shulde put awaye any kynde, or maner of lyuynge from thys marke.

All must labor to perfitenesse.

The perfeccion of Christ consisteth onely in the affectes, & nat in the maner or kynde of lyuyng: it cõsysteth in the myndes, and nat in the garmentes, or in meates and drynkes. There be amonge the monkes which be scarce able to be put in the thied eyrcle, and yet I spake of those whiche be good, but yet weyke, & nat perfyte. There be amongest those that haue had two wyues whiche Christe thynketh worthy for the fyrst eyrcle. Nor yet in the meane tyme I do no wronge to any maner of lyuynge, or professyon, though I propone, and sette forth afore euery man, that thynge which is best, and moste yfyte: Oneles ye wolde thynke Plato to haue done iniury against all cities, be cause in his boke of the gouernynge of a cyty, or a cõmune welth, he fayned such example of a commune welth, as yet neuer any man coude se. Or except ye do thynke that Quintilian hath hurte the hole ordre of oratours, bycause he fayned

such

sache an example of an oratour, as yet neuer was. And thoughe thou be farre from the principall and chiefe patron Chryste, thou arte nat yet therfore caste away, but extimulate and moued to go forward and profyte Arte thou nere the marke? thā art thou monyshed & counseyled to approche more nere: for there was neuer yet any man that went so farre forward, but that he myght haue gone moche more nere the marke. There is no kynde of lyuinge, but it hathe some perillous poyntes annexed vnto it to cause men to degenerate from the truth. And who so euer sheweth those ieoperdous & daungerous poyntes, dothe nat derogate or minisshe the honoure of the ordre, nor speke agaynste it, but rather is for the profyte therof. As the felicitie of prynces, is in daunger to fal into tyrranny is in daunger and ieopardye of folisshnes and flatteryng, now who so euer sheweth those daungers to be eschewed, dothe deserue thanke of the lorde of princes. Nor he doth nat speke agaynst theyr maiestye, wherin they glorye, whiche dothe shewe in what thynges theyr very maiestie doth consyste, whiche also doth put them in remembraunce wherto they were sworne, whan they toke theyr auctoritie: what is theyr dutye vnto theyr people, and what they ought to do vnto theyr offyces. The heades and rulers of the churche, haue in a maner

The comune vyces of prynces.

Byssoppes and other.

a maner affinitie with two pestylence bye-
ces, auaryce, and ambition, whiche well
Petri.v. perceyuynge sayntt Peter, the pastour and
folower of Chryste, dothe monyshe the
byshoppes to fede theyr flocke, and nat
to pyll, Poll, and fle them: Nor that they
shulde nat fede the, because of any fylthy
aduauntage, but of theyr free and redye
wyll: nor that they shulde vse them selfe
as lordes vpon them, but that by the ex-
ample of lyfe, they shulde prouoke them
to godlynesse, rather than by threateninge
and power. Doth he than speke agaynste
the order of prestes, whiche dothe shewe
by what meanes, and howe the byshops
may truely be great, myghty, and ryche?
To whiche vy Moreouer the kynde of relygyous men,
ceathecōmune is accompanyed moste cōmunly (beslydes
sorte of mōkes other enormyties) with superstition, pryde, ypocresye, and backbytynge. Ye dothe
be prone, nat streygth condempne theyr maner of ly
A sentence. uynge, which doth shewe and admonyshe
them, in what thynges moste trewe relye-
gyon doth stande, or rest: and howe moche
the true goodlynesse of a chrysten man, is
away from pryde: and howe farre trewe
charitie is from al cayninge and disceyte:
howe moch bakbytynge and sclaūdrynge
and venymousnesse of tonge, is contrarie
to pure and true holynesse. And specyal-
ly, yf he shewe what is to be eschewed, af-
ter such sobre and discrete maner, that he

do neyther

do neyther name any man, nor touche any ordre, what thynge is that in this mortall lyfe so fortunate and prosperous, but it hath some pestilent thinges annexed vnto it. Therfore, lyke as he dothe nat nope the helthe of the bodye, but helpeth it, who so euer sheweth what thynges corrupteth helthe, and what thynges preserueth it: so he dothe nat dyswarde menne from reygyon, but exhorteth them rather vnto it, whiche sheweth the corruptous infection therof, and also the remedyes. For I am informed, that there be dyuers whiche so iudgeth of this booke, as thoughe the preceptes therof, dyd withdrawe and tourne awaye mennes myndes from the lyfe of reygyouse menne by cause they do nat so moche prayse and alowe ceremonyes, neyther yet mens constitutions, as some wolde: whiche in dede ouer moche regarde them. And there can be nothynge so circumspectly spoken but that therof lewde and cupyll persones done take occasyon, eyther of quarrelynge. or elles of synnynge. So that it is daungerfull now a dayes to any man to teache any thynge well. If a man shulde dysswade frome suche warre and battayle, whiche nowe of longe tyme hathe bene vsed worse thanne was euer any amongest the Gentyles, for thynges of no valure, he shulde be noted by and by of the pykes

A sentence.

The quarel of some persons.

Nothing sefre from the cane lacyō or leude persons.

pykequarelles to be one of thole whiche thynken, that no warre is lawfull for a chrysten man. For thele whiche were the brygngers vppe and auctourres of this lentence, we haue made heretikes, bycaule a bylshop of Rome, I wote nat who, with leme to appzoue and alow warre. And yet he is nat lulpected nor noted of herelye,

Batayle whiche dothe prouoke and ltyre vp men to battaile, & bloweth the trumpette therevnto for euery trifynge matter, agaynste the doctrine bothe of Chryste, and of his apostles. If a man admonylshe, that this is a dede truly belonging to the luccelsour of an apostle, to bryng the turkes, vnto religion with chrystes helpe rather thā with warre, anone he is lulpected, as though he affirmed nat to be lawfull for chrysten

Pouerte. men to withstande the turkes, whan they inuade vs. If a man shewe & praise the temperance that was in the apostles, and lpeke any thinge agaynst the great luperfluytie that is vled now a dayes, there be that note him for a fauourer of the Ebionytes. And if a man exhorte diligentlye, that thele which be maryed, lhulde rather be ioyned togyther, by the cōlētes & agreynge of theyr myndes, than by the enbraslinges of theyr bodyes, and purely to vle matrimonie, that is as moch as might be, it were made like to virginite, he is anone lulpected to thinke that euery acte of matrymonye

trymonye were lynne, and vnlawfull, as the martionytes dyd. If a man do admonyshe that in exercyse and dysputacyons, specially of deuinitie, there shulde be no ambitious partinacy to ouercome his felowe, in defendynge his owne opinions, nor no ambition to shewe what they can do in comune places, he is wrongfully accused, as thoughe he dyd cõdẽpne vtterly all scholе lernynge. For saynte Augustyne whan he gyueth warnynge to the logycyons, that they shulde bewarre of luste to braule and chyde, dothe nat condempne logyke, but sheweth the pestylences therof, that it myghte be eschewed. Also yf a man note, or reproue the prepostorous and wronge iudgement of the comune people, whiche amonge vertues, esteme those to be of the lowest sorte: and contrary whiche also amonge vyces mooste sore hateth and abhorreth those whiche be the smallest and lightest, and clene cam, whan they be moste abhomynable & greuous. Anone he is accused, as though he shulde fauoure those vyces whiche he sheweth to be more greuous than other, & as though he shuld condempne those good dedes and benefytes, to whomme he preferreth other more holy and better. As if a man dyd admonyshe and gyue vs warnynge, that it is more sure to truste vnto good dedes, than

The subuerted iudgement of vertues & vices

to

pardons. to truste to the bysshop of romes pardone (whiche is all togyther vayne) yet he condempneth nat all thynges, but preferreth that which by Chrystes learning and doctryne is of moze certeynty. And if a man do teche those for to do better which tary at home and prouyde for theyr wyfe and chyldren than those which go to se Rome. Hierusalem, or saynt James: & that mony whiche they shulde spende in that longe and perilous iourney, to be better & moze vsoutly spent vpon poze folkes, yet condempneth nat he theyr good intent, but preferreth that which is moze nere to the very godlynes. And this is a thynge, nat onely vsed nowe in our tyme, but also in tymes here tofore past: to abhoz sum vices as though there were none other, fawnyng vpon the rest, as they were no vyces at all, whan in very dede they ar moze detestable, thā those whiche we so hate & abhoyre. Saynt Augustyne dothe complayne in hys epystles, that lasciuiousnes of the flesshe, is onelye imputed vnto the prestes of Affryke as a vyce, and that the vyce of couetousnesse, and dronkennes be taken well nyghe for a prayse. This specially we speke moost against and crie out vpon, and exagerate for and exceding abhominable facte, if one touche the body of Chryste with the same handes, wherwith he hath touched the body of an harlot. And there be some ouer ra-

They whiche go to hierusalem done gret thynge.

Only voluptuousnes is abhorred i sacerdotes.

gynge

gynge bolde, that be nat afrayde openly to affirme, that it is lesse synne for a woman to cõmytte carnall acte with a brute beast than to lye with a preest. Nowe he that somthynge rebuketh theyr vnshamefastenesse, doth nat therfore fauoure the naughtynesse of preestes, but sheweth that they regarde nat those offences, whiche be a greate deale more to be cryed oute vpon. But if a preest be a dycer, a fyghter, a brauler, all vnlearned, drowned & wrapped in temporall beastynesse, all gyuen to the euyll seruyce of euyll princes: yet agaynste hym they crye nothynge at all, whiche all togyther worldly, and polluted, dothe handle and entremeddle with holye mysteryes, whan a preest is a flatterer, or a pyke quarell, whiche with his better tongue, and false lyes, dothe hurte the names of those whiche neuer offended hym, but rathre hathe done hym pleasures, why do we nat nowe crye oute? Oh what an horryble synne is this to receyue thy lorde Godde whiche suffred his passion for synners, with that tongue whych is full of poyson of hell, and with that mouthe wherwith thou kyllest and sleest innocentes? But this euyll and vngracyousnes, we seete so vytell by, that in a manner those men are euen praysed for it, whiche professe them selues to be the moste relegious amongest relygyous men. There is no man that dwyeth

A sacerdote ebeyng a dycer or fyghter.

A sacerdote pike quarell.

but they be to be reprehended and sore rebuked, which nourysshe and kepe at home concubynes, to the euyll example of al the commune people, but yet these other euyll dedes be more hateful to god. Nor he wyll therfore say that butter is naught, whiche sayth that hony is better, and more to be preferred, nor yet dothe nat approue the feuer, that consayleth the phrenesye more to be auoyded. And it is harde to tell & expresse, how great infection of maners and dyspolition, doth spryng of these peruerse & wronge iudgementes. There be dyuers thynges nowe a dayes receyued in to the ordre of vertues, whiche rather haue the vyser and apparaunce of godlynes, than the nature and strength of it, in so moche that onlesse we loke well vnto them, and take good hede of them, they do quenche and vtterly destroye vertue. If it had ben but a lytle pestylence of reygyon, which in ceremonyes dothe lye couered. Paule wolde neuer so sharpely haue spoke agaīst them in all his epystles. And yet do nat we condempne in any place ceremonyes, that be moderately obserued, but that al holynesse shuld be ascryped vnto them, we can nat suffre. Sayut Augustyne dyd phibite those of the clergye, which were in house with hym, to vse any notable vesture, but yf they wolde be cōmended of the people, that they shulde rather hyde that to passe

Certaine thinges haue only an outwarde shewe of godlyneſſe.

Ceremonies be of the meane sorte.

Arule of saint Augustyne.

by

by theyr maners and vertuous lyuynge, than by any sundry fascyon of rayment, But nowe a dayes it is a woylde for to se what newe & wonderfull fashions of apparell & vesture there be. But yet I speke nat agaynste that: but this I meruayle of, that those thinges are so ouer moch regarded & set by, whiche peraduenture myghte by ryght reprehended. And agayne that those thinges be so lytle regarded, whiche we shulde onely beholde and regarde. I do nat rayle agaynst the grey freers & blacke monkes, that they make muche of theyr owne rule, but because certayne of them regarde more theyr owne rules, than they do the gospell: which thinge wolde to god were nat founde in the moste part of them. I do nat speake agaynste this, that some eate fysshe, some lyue with herbes, other with egges, but I admonysshe those to erre, & to be farre out of the waye, which wyll of these thinges iustifie them selues after the maner of the Iewes, thynkynge them selues better, and preferrynge them selues to other, for suche trifles of mēnes inuencion, and take it for no defaute at al to hurt an other mannes good name with false lyes. Of the diuersitie of meate and dryncke, Christe neuer commaunded any thinge, nor the apostles. But Paule often tymes dyd dyssuade vs frome it. Christe curseth bytter slaundrynge, whiche also

The rules of men.

Diuersite of meates.

all the apostles dothe detest and abhorre: and yet that nat withstandynge, we wyll appere relygious in such dyng of meates and in hurtyng mennes fame we be bolde and hardye. ℑ prayr you, thynke you that he whiche dothe admonysshe these bothe in generall, nat touchynge any man, and also louyngly, dothe hurte religion, who is so madde, that he wolde be accompted eloquente, for shewynge and bringinge to lyght, the vyces that belongen to mõkes: But these peraduenture feare, least theyr couentes and brethren wolde be lesse obedyent, and least also there wolde nat so many delyre to be shaven in to theyr ordre. Yet verely, no man is more obediente to his heade, than he whiche enspired with the holy goost, is free and at liberte. True and very charitie, taketh all thinges well in worth, & suffereth all thynges, refuseth nothynge, is obedyente vnto rulers, nat onely to those that be sober and gentyll, but also to those that be sharpe and rough. But yet rulers must be wyse of this, that they do nat tourne the obedyence of other men, into theyr owne tyrannye, and that they had leuer therfore to haue thē lusty spous, than holy & vertuous, whereby they myght be more obedient at euery beche. They haue pleasure to be called fathers, but what carnal father is there, that wold haue his children euer enfantes and yong

The inferiors obediēce may not be abused.

bycause

bycause he myght vse his power vpō the at his owne pleasure. And of the other parte, all those that purpose to profyte in the lybertie of Chryst, of this they must be ware, least as sayncte Poule dothe admonysche, they make theyr lybertie a cloke or couer to theyr carnall lyuyng. Or as saincte Peter teacheth, with theyr lybertie, they make a couer & a cloke to malyciousnesse. And be it nat one or two do abuse this lybertie, yet it is nat right forthwith, that al other therfore shulde be euer kepte in superstitiousnes & bondage of ceremonyes lyke vnto ỹ Jues. And who so euer wyl marke it, shall perceyue that amongest these religious men, no mā cauleth the ceremonies to be more straytely obserued, than they, whiche vnder the preceptes therof, be as kynges ouer other, & seruauntes to theyr owne bellyes rather than to chryste. More ouer, they nede nat to be afrayde, lest such kynde of essenes be nat ynough spred abrode in so great diuersitie of mens natures, wherby it is caused that nothing is so vnreasonable, but diuers & many wyl loue & desyre it, although their selues ought more to desire that they had true professours of religion, rather than many. But wolde to god that it were puyded & ordeyned by a lawe that no man shulde be taken in suche snares afore he were .xxx. yeres of age, before he somthing knew him selfe, or knew

The more religious a mā is the lesse he yeldeth to ceremonyes.

what the nature & vertue of true religyon
Wath.xxii. is. But these which like vnto the phariſes
doing theyr owne beſynes, and pꝛouiding
foꝛ theyr owne pꝛofite, wander aboute to
make nouyſſes both be ſee and lande, ſhal
neuer fayle of ponge men lackynge experi
ence, whom they may alure ſ to theyr veyꝫ
les & nettes, and alſo diſceiue. There be a
great nombꝛe of fooles and ſimple ſoules
in euery place. But I deſire euen with all
my herte, & I doubte not but ſo to do al ꝓ
be very good men, that the relygion of the
goſpel myght be ſo pleaſāt to euery man
that they beyng cōtented therwith, ſhulde
nat deſpꝛe the relygyon of blacke monkes
oꝛ gray freres. And I doubte nat but ſo
wolde ſaynt benedicte & Frauncys them
ſelues. Moyſes dyd reioice that his owne
honoure was defaced and dymmed with
All thingꝭ giue the gloꝛy of Chꝛiſte: and ſo ſhulde theſe o-
place to the glo ther be gladde, yf foꝛ the loue of Chꝛyſtes
ry of Chriſte. lawe, we ſet nothinge by mannes conſtitu
cyons. I wolde that all chꝛiſten men dyd
ſo lyue, that theſe whiche nowe be called
oncly relygious ſhulde appere lytell relyꝫ
gious, whiche thinge euen at this daye is
of truth, and that in many, foꝛ why ſhulde
The fyrſt be I diſſymule that thynge that is ſo manyꝫ
gynnynge of feſt? And yet in the olde tyme, the begyn
mōkes in olde nyng of the monaſticall lyfe, was nothing
tyme. els but a goyng aſyde into a ſecrete place
from the crueltes of ꝑſecuters. And anone

after

after the maner of lyuynge of relygyous men whiche folowed them, was nothinge els but a reformacion & callyng agayne to Chryste: for the courtes of prynces in the olde tyme, shewed & declared theyr christendom in theyr tytles, rather than in theyr lyuynge. The bysshops anone after, where corrupte with ambition & couetousnes, & the comen people also faynted & woxen colde, from that charitie, whiche was in the prymytyue churche: and for this purpose dyd saynt Benet seke a solytary lyfe and than after him Bernard, & after that diuerse other dyd associate them selues togyther, for this entent onely, that they might vse ỹ pure and symple lyfe of Christen men. Than after in processe of tyme, whan theyr ryches and ceremonyes dyd encrease, theyr true godlynes and symplenesse dyd abbate and decrease. And nowe all thoughe we se men of religion to be ouermoche oute of good ordre, and to vse maners lyke vnto gentyles, yet is the worlde fylled with newe institucions and kyndes of religion, as though they shulde not fall to the same poynt hereafter, that other haue done afore them. In tymes passed (as I sayde) a relygyous lyfe was nothynge but a solytarye lyfe. And nowe these be called religyous, which be al togyther drowned in worldly belynesse, vlinge playnly certeyne tyrranny in worldly ma-

From whence ceremonyes came.

Monkes most worldly.

ters. And yet these, for theyr apparáyle and tytle (I can nat tell what) dothe chalenge such holynesse to them selues, that they accompte all other comparyson no chrystē men at al, why do we make so strayte and narowe Chrystes religyon, whiche he wolde haue so large, If we be moued with magnyfycencyall and hy ghe termes, I praye you, what thinge elles is a Cytye but a great monasterye, Monkes be obedyente to theyr abbot and gouernours, the cytezyns obey the bysshoppes and curates, whom Chryste hym selfe made rulars, and nat the auctoryte of man. The monkes lyue in ydlenes, and be fedde of other mennes liberalytie, possessinge that amonges them selfe in commune, whiche they neuer laboured or swet for (yet speke I nothynge of them that be vycyous.) The cytezyns bestowe that whiche they haue gotten with theyr great labour and trauayle, to them that haue nede, euery man as he is of habylytye and power.

A Cyte is a greate monestery.

Obedyēce, pouerte, chastity.

Nowe as cōcernynge the vowe of chastytie, I dare nat be bolde to expresse what difference is betwixte the religyous man vnmaryed, and the chaste matrymonye of the other. And to be shorte, he shal nat very greatly lacke those thre vowes of mannes inuentyon, that dothe kepe and obserue purely and syncerely that fyrste onely vowe, whiche we all, solempenize,

make

make vnto Chryste: and nat vnto man, whan we receyue our baptysme. And yf we compare those that be euyll of one kynde, with those that be euyll of the other, without doubte the temporall men be moche better. But if we compare those which be good of the one sorte, with those that be good of the other, there is lytell dyfference, yf there be any at all: sauynge that those appere to be more relygyous whiche kepe theyr relygion and duty with lesse coaccion. The rest is therfore, that no man folysshly stande in his owne conceyte neyther for his diuersitie of lyuyng from other men, nor dyspyse or condempne the rule or order of other mennes lyuing. But in euery kynde of lyuynge, let this be our cõmune study, that euery man accordinge to his power, endeuoyre him selfe to attayne vnto the marke of Chryst, which is set vp to all men. and that euery man exhorte other to it, and also helpe other, neyther enuyenge them that ouer runne vs in this course, nor dyscomfortynge them that be weke, and can nat yet ouer take vs. In conclusion, whan euery man hathe done that he can, let him nat be lyke vnto the phareseye, whom the gospell maketh mention of, whiche doth boste hys good dedes vnto god, sayeng. I fast twyse in ỹ weke, I paye all my tythes, and so forth. But after Christes cõsaile, let him spe-

No kynd of lyfe ought to be reproued.

The cõfydẽces in our selfes is moost pernycious.

feem the herte, and to hym ſelfe, and nat to other, ſayenge: I am an vnprofytable ſeruaunt, for I haue done no more than I ought to do. There is no man that beter truſteth, thā he þ ſo diſtruſteth. There is no man further frō true relygyon, than he that thinketh him ſelfe to be very relygious. Nor Chriſtes godlynes is neuer at worſe poynt, thā whan the thinge which is worldly, is wrytten vnto Chriſte, & the aucthorzyte of mā, is preferred vnto the auethority of god, we muſt al hange of that heade, if we wyl be true chriſten mē. More ouer, who ſo euer is obedient to a mā whi che doth perſuade & call him vnto chriſt, he is obedient vnto Chriſte, and nat vnto man. And who ſo euer doth tollerate and ſuffre thoſe men whiche be ſubtyle, cruel, and imperious, teachinge that thing which maketh nat for relygion, but for theyr tyranny: he vſeth the patiēce mete for a chriſten man, ſo that theſe thinges which they cōmaunde be nat vtterly wycked and contrary of Chriſtes doctryne. for then it ſhal be cōuenient to haue that anſwere of thapoſties at hande: we muſt rather be obedient vnto god, thā to any mā But we haue longe ago paſſed the meaſure and quātite of an epiſtle, ſo greatly the tyme diſceiueth vs, whyles we comon and talke moſt pleaſantly with our welbeloued frende. This boke is ſent to you in Frobenius pryntyng, as

how farre prelates muſt be obeyed.

thoughe

thoughe it were newe borne agayne moch more ornate, & better corrected thā it was before. I haue put vnto it certeyne fragmētes of myne olde study in tymes passed We thought it most conuenięt to dedicate this edicīō(such as it is)vnto you, þ who so euer shal take any preceptes to lyue wel of Erasmus, shuld haue an example redy at hande of our father Volzius. Our lorde preserue you good father, the honour and worshyp of all religyon. I pray you counsely Sapidus, that he be wyse, that is þ he go forth as he hath begon: and to wynphelingus ye shal speke also that he spare al his armure, to fyghe shortly with the turkes, for as moche as he hath kepte warre longe ynough with keepers of concubines. And I haue great hope & truste to se hym ones a bysshop, & to ryde vpō a mule, and to be set high in honour, with a myter and crosse. But in ernest I pray you cōmaūde me hertely both vnto them and vnto Russerus, & the rest of my frendes, and in your deuout prayers made to god, I praye you remembre Erasmus, and pray for his soules helthe. At Basyle the euen of the Assumcyon of our lady. In the yere of our lorde god

M.CCCCC.

and.xviii.

✠

Here

The table.

☞ Here foloweth the table of this present boke.

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Of the outwarde & inwarde man. ca iiii.
The diuersyte of affeccyons. cap.v.
Of the inwarde and the outwarde man, and of the two partes of man, proued by holy scripture. cap.vi.
Of the thre partes of man, the spirite, the soule and the flesshe. cap.vii.
Certayne generall rules of true Chrystendome. cap.viii.
Agayne the euyll of ignorannce, the fyrste rule. cap.ix.
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The syxte rule. cap xiiii.
Of certayne oppynyons mete for a good chrysten man. cap xv.
The seuenth rule. cap xvi.
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The

The table.

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The.xi.rule cap.xi.
The twelfte rule. cap.xii.
The thyrteenth rule. cap.xiii.
The fourteenth rule. cap.xiiii.
The fyftenth rule. cap.xiiiii.
The fyxteenth rule. cap.xv.
The fyxteenth rule. cap.xvi.
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The nynteenth rule. cap.xix.
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Remedies agaynst certayn fpeciall finnes
And fyrft agaynfte bodely luft. cap.xxii.
A fhorte recapitulacyon of the remedies a
gaynft the flame of luft. cap.xxiii.
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to auarycc. cap.xxiiii.
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gaynfte the vyce of auarycc. cap.xxv.
Agaynfte ambition or delyre of honoure,
and auctority. cap xxvi.
Agaynft elation, otherwyfe called pryde
or fwellynge of the mynde. cap.xxvii.
Agaynft wrathe and delyre of wycke and
vengeaunce. cap.xxviii.

FINIS.

Enchiridion.

☞ A Compendious treatyse of the soudyour of Chryste, called Enchiridion, whiche Erasmus of Roterdame wrote vn to a certayne courtyer, a frynde of hys.

THou haste desyred me with feruent study singular beloued broder in Chryste, that I shulde discribe for the, cõpendeously a certayne crafte of vertuous liuig, by whose helpe thou myghtest attayne a vertuous mynde, accordynge to a true christen man For thou sayst that thou art & hast ben a greate whyle werp of the pastyme of the court, and dyest compasse in thy mynde, by what meanes thou mightest escape egipte with all her bothe vyces & pleasures, & be prepared happely with the captayn Moyses vnto the tourney of vertue. The more I loue the, the gladder I am of this thyne so holy a purpose, whiche I trust (ye with out our helpe) he that hathe vouched safe to styre it vp in the, shal make prosperous, & bringe to good effecte Notwithstandynge yet haue I very gladly & willingly accõplished thy desyre, partly because thou art so greate a frynde of myne, partly also by cause

Egipte betoketh synfull lyuynge.

The lande of promission signifieth pure lyfe.

cause ꝑ rechrest so charitable thiges. Now enforce thy selfe, & do thyne endeuoure, ꝑ neyther ꝑ mayste seme to haue desired my seruice & duty in vayne, neyther I to haue satisfied thy mynde wout any frust, ye let vs both indifferently beseche the benygne spirite of Jesu, ꝑ he doth put holsom thiges in my mynde, whyle I wryte, & make the same to the of strength and effycacye.

☞ We must watche and loke about vs euermore, whyle we be in this lyfe. Capitulo. i.

The fyrst pointe is, we muste nedes haue in mynde cõtynually, that the lyfe of mortall men, is nothing but a certayne perpetuall exercyse of warre: as Job wytnesseth, a warryour proued to the vttermoste, and neuer ouercome. And that the moste part of men, be ouermoche discrepued, whose myndes this worlde as a sugler holdeth occupyed with delicious & flatterynge pleasures, which also departing from warre, as though they had cõquered all theyr enemyes, make holy daye out of season, & gyue thẽ selfe to rest out of tyme none otherwise truly, than in a very assured peace. It is a marueylous thing to be hold, how without care & circũspectiõ we lyue, how ydelly we slepe, nowe vpon the one syde, & nowe vpõ the other, whã wyth out ceasing we are besieged with so great a nõbre

The lyfe of mã is but a warfare saith Job vii.

The comparacyõ of the worldẽ to a sugler.

Peace, peace, and yet is there no peace at all.

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Peace, peace, and yet is there no peace at all.

Wuers enemies frō aboue.

Enemies at hande.

Enemyes of hell.

ande of armed vices, sought & hunted for vs so great crafte, inuaded dayly vs so great ypeng awaite. Behold ouer thy head wycked deuyls ꝑ do neuer slepe, but kepe watch for our destructiō, armed agaist vs with a. M. deceptes, with a. M. crafftes of noysaūces, which enforce frō on hyghe to wounde our myndes vs wepons brennyng and dyppeo in dedly poysō, thē the which wepōs nether Hercules, nor Cephalꝰ had euer a surer, darte, except they be receyued with ꝑ sure & impenetrable shelde of faith Then agayne on the right hande, and on the lyfte hande, afore and behynde, this worlde stryueth agaynst vs, which ake the saieng of sait Johñ, is set alon vice & mischeke. And therfore is to christ both cōtrary & hated. Neither it is one maner of fight For somtymes vs gonnes of aduersite, as one ragynge with open warre, he shaketh the walles of the soule: Somtime vs great promyses (but yet most vayne) he prouoketh to reason: & somtyme by vndermynynge he stealeth on vs vnware, to catche vs amonge the pole and careles men. Last of all, vndermethe, the slypper serpent, the fyrst breker of peace, father of vnquietnes otherwhyles hyd in the grene grasse, lurkynge in his caues, wrapped to gither i an hūdred roūde rolles, ceaseth nat to watch & lye in awayte bynethin the hele of ours woman, whom he ones poysoned. By the

woman

woman is vnderstande the carnal parte of a man, ocherwyse called sensualytie. This is our Eue, by whō the moste crafty serpēt dothe entyse & drawe our myndes to mortal & deedly pleasure. And furthermore as though it were but a tryfle that so great a company of enemyes shulde assaute vs on euery syde: we bere about with vs, where so euer we go, in the very secrete partes of the mynde, an enemye nerer than one of acquaintaūce, or one of housholde. And as nothynge is more inwarde, so nothynge is more perylous. This is the olde & erthly Adam, which by acquayntaūce & customable familiaritie, is more nere to vs thā a citezyn, & is in al maner studies & pastymes to vs more contrary than any mortal enemye: whō thou canst kepe of with no bulwarke, neyther is it lawfull to expell hym out of thy pauylyon. This felowe must be watched with an hūdred eyes, lest paueture he set open the castel or cite of god, for deuyls to enter in. Seynge therfore we be vexed with so fereful & cruel warre, & that we haue to do or stryue with so many enemyes, whiche haue conspyred & swore our deth: whiche be so bely, so appoynted so false & experte. Ought nat we mad me on the other syde to arme our selfe, & take our wepons in our handes to kepe watche and haue all thinges suspecte? But we as though all thynges were at rest and peace

Eue signifieth affeccyons.

Olde. Adam betokeneth appetytes or affeccyons.

slepe so fast that we rowte agayne, & gyue our selfe to ydlenes, to pleasure, & as the cõmune prouerbe is gyue our myndes to reuelyng & makynge good chere, as though our lyfe were a feastynge or banketynge, such as the grekes vsed, and nat warfare For in the stede of tentes & pauylions, we rumble & walter in our beddes, and in the stede of sakettes & hard armure, we be crouned with roses & freshe flowres, bathed i damaske & rose waters, smoked in pomaunders & with muskeballes, chaũging pointes of warre with ryot & idlenes & in the stede of wepons belõging to the warre we handle and take vnto vs the vnhardy harpe, as who say, this peace were nat of all warres the most shameful. For who so euer is at one with vices, hath broken the truse made betwene him & god in tyme of baptyme. And thou oh madde man cryest peace peace, whan thou hast god thyne enemy, which onely is peace, & the aucthor of peace, & he him selfe with open mouth cryeth the cõtrary by the mouth of the prophete sayeng, there is no peace to sinners or wycked persons whiche loue nat god. And there is none other condicio of peace with him except that we (as longe as we warre in the forstresse of this bodye) with deedly hate, & with all our myght, kepe battayle & fyght agaynst vices. For yf we be at one with thẽ, we shal haue him whiche

There is no peace to wycked persons.

onely

onely beynge our frynde, maye make vs blessed, and beynge our foo, may destroye vs, our double ennemy, bothe bycause we stande on theyr syde, whiche onely can neuer agre with god (for how can lyght and darknes agre) and also bycause we as moste vnkynde, abyde nat by the promesse that we made to him, & wickedly breke ỹ appoyntment which was made with protestacion and holy ceremonyes. Oh thou christen man, remembrest thou nat whan thou were prayed & cõsecrate with the holy mysteryes of the fountayne of life, how thou boundest thy selfe to be a faythfull soudyoure vnto thy captayne Christe: to whom thou owest thy lyfe twyse, bothe bycause he gaue it the, and also bicause he restored it agayne to the, to whome thou owest more than thou art able to paye? Lõmeth it nat to thy mynde, how whan thou were bounde with his sacramentes, as with holy gyftes, thou were swoorne with woordes for the nones, to take the parte of so courtes an Emperoure, and that thou dydest curse and banne thyne owne head, desyrynge vengeaunce to falle vpõ thyne owne selfe, yf thou dyddest nat abyde by thy promesse? For what entent was the synge of the crosse printed in thy forehed, but that as longe as thou lyuest thou shuldest fyght vnder his standerde? For what entent were thou annoynted with his ho-

In tyme of Baptisme wẽ professe with protestacyõ to fyght euer vnder the standard of christ.

Badges and lygnes of bap tym.

lye oyle, but that thou for euer shouldest wraste and fyght agaynste vyce. What shame, and how great abhominacion is it accompted with all men, yf a man forsake his kynge or chiefe lorde: why letrest thou so lyght then by the capteyne Christ: neyther kepte downe with the feare of hym, seyenge he is god, nor refrayninge for the loue of hym, sayenge for thy sake he was made man: yt and seing thou vsurpest his name, thou oughtest to remembre what thou hast promysed hym, why departest thou awaye from hym lyke a false forswore man, and goest vnto thyne enemye, from whence he ones redemed the, with the raunsomme of his precious blode: why doest thou so ofte a renegate warre & fyght vnder the standarde of his aduersary: with what face p̄sumest thou to set vp cōtrary banes against thy king, which for thy sake wolwed his own lyke who so euer is nat on his part, as he saith him selfe. Luc. xi. stādeth against him. And he that gadereth nat with him, scatereth abrode. Thou warrest nat only with filthy tytle or quarel, but also for a miserable reward, wyte thou here who so euer thou be, that art a seruaunt or soudyour to the worlde, what shall be thy mede: Paule the stādarde bearer in ꝑ warre of Christ answereth the. The rewarde (sayth he) of synne is deth. And who wolde take vpon him to

The name of Christe ought to put vs in remembraunce.

The guerdon of synne.

fyght

fyght in a iuste an honest cause, yf he were sure to dye but bodyly onely, & thou fightest in a wrong & also a fylthy quarell, to obtayne for thy rewarde, the death of thy soule, In these mad warres whiche man maketh against man, either through beastly fury, or throughe wretched & miserable necessite, seest thou nat, if at any tyme the greatnes of the pray promised or hoped for or comforte of the capteyn, or the cruelnes of the ennemyes, or shame of cowardnes cast in theyr teethes, or in conclusion, if desyre of prayse hath pricked & stered vp the soudyours myndes: with that courage, & how lusty stomakes they fynysshe what so euer labour remayne: howe lytle they regard their lyues: with how great fiersnes they renne vpon theyr enemyes: well is he that may go formest: And I beseche the howe moche worse is the reward, whiche those wretched men go aboute to gete with so great ieoperdies & diligēce: which is nothig els but to haue praise of a wretched mā their capteine, & that they might be glorified with a rude & homely songe such as are vsed to be made in the tyme of warre, to haue happely theyr names wrytten in harpers bederoll, to get a garlande of grasse, or oken leaues or at the moste, to bryng home a lytle more vantage, or winninge with thē, we on the other syde clene contrary, be kended neyther with shame

Comparacion of rewardes.

noz hope of reward, & yet he beholdeth vs while we fight, that shall quite our payne yf we winne the felde. But what rewarde setteth forth the chiefe ruler of our game for thē that wyn the maystry, verely nat mules, as Achilles dyd in Homer, nat trypodas, that is to say, mete bordes with. iii fete, as Eneas, dyd in virgill, but such as the eye neuer sawe, ne the eare neuer herd neither coude sinke into the herte of man. And these rewardes he giueth in the mean season to his, whiles they be yet fighting) as solaces & thinges to cōfort thē in theyr labours & trauiles And what afterward certes blissed imortalite. Howbe it games of sporte, as renning, wrastinge, & leping, in whiche the chefest part of rewarde, is praise, euen they which be ouercom, haue like wyse their rewardes assigned vnto them. But our mater is tryed with great and doutfull peryll, neyther we fyght for praise, but for like. And as reward of most valure is set before him that quiteth hym selfe most manfully, so paine most terrible is appoynted for him that gyueth backe. Heuen is promysed to hym that fyghteth lustely. And why is nat the quicke courage of a gentyll stomake, enflamed with the hope of so blessed a rewarde, namely whē he promeseth, whiche as he can nat dye, euen so he can nat disceyue. All thinges be done in the sight of god, which al thinges beholdeth

God beholdeth vs.

beholdeth, we haue all the company of heuen beholders of our cõflict? And how are we nat moued at the leestway euen for very shame? He shal prayse our vertue & dylygence, of whom to be lauded is very felicite, why seke we nat this prayse, ye with the losse of our lynes? It is a cowardfull mid that we be quickened with no maner of reward. The veriest herties coward in the worlde, for feare of perils oft time taketh courage vnto him. And in worldly batayles, though thine aduersarye be neuer so cruel, yet rageth he but on thy goodes & body onely, what more than that colde cruell Achilles do to Hector, But here the immortal parte of the is assauted, and thy carcas is nat drawen about the sepulchre as Ector was, but thy body & soule are togither caste downe in to hell. There the greast calamite or hurte is, that a sworde shal seperate the soule from the body, here is takē frō thy soule the lyfe, which is god him selfe. It is natural for the body to dye which if no man kyll, yet moste it nedelye dye. But thy soule to dye, is extreme mystery, with how great cautel voyde we the woūdes of the body, with how great diligence cure we them, & set we so litle of the woūdes of the soule. Our hertes aryseth & grudgeth at the remēbraunce of deth of the body, as at a terrible or outragyous thyng, bycause it is sene with bodely eyen

Achilles slewe Hector.

The death of the body semeth terrible.

The deathe of the soule is nat perceyued.

The soule to dye, bycause no man seeth, & fewe byleue, therfore very fewe feare it. And yet is this deth more cruell then the other: Euen as moche as the soule passeth the body, and god excelleth the soule.

The token of a sycke soule.

☞ Wylt thou that I shewe the certein coniectures, exemples, or tokens, wherby thou mayst perceiue the sickenes & deth of the soule? Thy stomacke dygesteth yll, it kepeth no meat: thou perceiuest by and by thy body to be out of temper. And breade is so natural meate for thy body, as the worde of god is meate for the soule, if that seme bytter, yt thy mynde ryse agaynst it, why douteste thou yet but that the mouthe of thy soule is out of tast, & infected with some disease. If thy memory, the stomake of thy soule, kepe nat the lerning of god, if by cõtynuall meditation thou digeste nat it whan it is digested thou sendest it nat to all partes by operacyon, thou hast an euydent token that the soule is acrased, whã thy knees for wekenes bowe vnder the, & moche worke to drawe thy lymmes after the, thou perceyuest plainly thy body to be euyll at ease. And doest thou nat perceiue the seknes of thy soule, whã he grudgeth and is weke & faynt to all dedes of pytie whan he hath no strength to suffre pacyently the least rebuke in the worlde, and is troubled, & angry with the losse of a halfe peny. After that the light is departed fro

the

the eyes, & the eares ceale to heare. After that al the bodye hath loſt his felynge: no man douteth than but the ſoule is departed. Whan the eyes of the herte be waxen dim, in ſo moche that thou canſt nat ſe the moſt cleareſt lyghte, which is trouth. Whā thou heareſt nat with thy inwarde eares the voyce of god, whan thou lakeſt al thy inward felyng & perceyuyng of the knowlege of god, thinkeſt thou that thy ſoule is alyue? Thou ſeeſt thy brother vngodly entreated, thy mynde is nothinge moued, ſo thy mater be in good caſe, why feleth thy ſoule nothinge here? Certaynlye bycauſe he is deade, why dede: bycauſe her lyfe is awaye, which is god. For verelye wher god is, there is charite, loue, & cōpaſſion of thy neyghbour, for god is that charite. For yf thou were a quicke membre, how coulde any part of thy body ake, thou nat ſorowynge, no nat ones felyng or preyuing it Take a more euident token. Thou haſt diſceyued thy frende, thou haſt cōmytted adultry, thy ſoule hath caught a deedly woūde, and dyet it greueth the nat in ſo moch that thou ioyeſt, as it were of great wynninge, & boſteſt thy ſelfe, of that thou ſhamfully, haſt commytted: byleue ſurely that thy ſoule lyeth dede. The body is nat alyue yf he fele nat the pryckyng of a pyn. And is thy ſoule alyue whiche lacketh the felynge of ſo great, wounde, Thou hereſt

God is lyke of the ſoule.

Feling is a token of lyfe.

some men vse lewde & presumptuous communicacion, wordes of backbitinge, vnchaste and filthy, raging furyously agaist his neighbour thinke nat the soule of that man to be alyue There lyeth a rotton carcas i ỹ sepulchre of that stomak, fro whēs such stenche aryseth, and infected euery man that cometh nygbe. Christ called the pharisees painted sepulchres, why so, bycause they bare dead soules aboute with them. And king dauid the prophete sayth, theyr throte is theyr sepulchre wyde open, they spake disceytfully with theyr tonges The bodyes of holy people be ỹ tēples of the holy goost. And lewde mēnes bodyes be the sepulchre of deed corpses, ỹ the interpretacions of the grāmariens to them might wyll be applyed. Soma quasi Sima, it is called a body bycaule it is the buryall, that is to say, the graue of the soule. The brest is ỹ sepulchre, the mouth & the throte is the gaping of the sepulchre, & the body destitute of the soule, is nat so dead as is the soule, whan the is forsaken of almyghty god, neyther any corpse stinketh in the nose of a man so sore, as the stenche of a soule buryed .iiii. dayes, offendeth the nose of god and all saintes. Therfore conclude, whan so euer deed wordes procede out of thy herte, it muste nedes be that a deed corpse lyeth buryed withi. For whā (accordynge to the gospel) the mouth speketh

The bodyes of good men be the tēples of the holy goost.

The body is the burial or graue.

keth of the haboundaunce of the herte, no doubt he wolde speake the lyuely wordes of god, yt there were lyke presente, that is to wyte, god. In an other place of the gospel, the disciples say to Christe. Maister whether shall we go, thou hast the wordes of lyfe, why so I praye the, the wordes of lyfe, Certaynly, for bycause they sprynge out of that soule, from whom the godhed which restored vs againe to life immortal neuer departed so moch as one momente. The phisicion calleth thy bodye somtyme whan thou art diseased. Good & holy me̅ somtimes haue called the body deed to life ageyn. But a deed soule, nothing but god onely of his free & singuler power restoreth to life agayne, ye and he restoreth her nat agayne, yt she beynge deed haue ones forsaken the body. Moreouer of the body ly death, is the feleynge lytle, or none at al. But of the soule, is the feling eternal. And though also the soule in that case, be more than deed, yet as touchynge the feelinge of eternall deth, she is euer immortall. Therfore seinge we must nedes fight with so straūge & maruailous ieoperdy, what dulnes, what negligence, what folysshnes is that of our mynd, whom feare of so great mischefe sharpeneth nat. And agein to the contrary parte, there is no cause wherfore eyther the greatnesse or peryll, or elles the multitude, the violence, the subtyltye of

Many causes why a christē man ought to be of good cōfort, and to haue cōfidēce.

thine aduersaries shuld abate the courage of the mynde. It commeth to thy mynde how greuous an aduersary thou hast. Remembre also on the other syde, how plent how redy at hande thou hast helpe and socour. Agaynst the, be innumerable, yet but he that taketh thy parte, himselfe alone is more of power that all they. If god be on our side, what mater is it who be agaynst vs. If he stay the, who shal cast the downe But thou must be enflamed in al thy hert, and bren in feruent desyre of victory. Let it come to thy remembraūce, that thou stryuest nat, nor hast nat to do with a fleshe soudyour & a newe aduersarie, but with him that was manyyeares ago discōfited ouerthrowen, spoyled, and led captiue, in tryūphe of vs, but than in christ our hede by whose myght no doubt, he shal be subdued agane i vs also. Take hede therfore that thou be a membre of the body, & thou shalte be able to do all thynges in power of the hed. In thy self thou art very weke in hym thot art valyaunt, and nothing is there, that thou art nat able to do, wherfore the ende of our warre, is nat doutful, bycause the victory dependeth nat of fortune, but is put holly in the handes of god and by hym in ours handes. No man is here that hath nat ouercome, but he that wolde nat. The benignite of our protectour neuer fayle maune. If thou take hede to

Our ennemy was ouercom many yeres agon.

No man is strōge in hys owne strēgth.

answere

anſwere and to do thy parte agayne, thou art ſure of the victory, for he ſhal fight for the, and his lyberalytie ſhal be imputed to the for meryte. Thou muſt thanke him all togyther for the victorie which fyll of all him ſelfe alone beinge immaculate, pure & clene from ſinne, oppreſſed the tyranny of ſyn. But this victorie ſhall nat come without thyne owne diligence alſo, for he that ſayde, haue confidence, I haue overcomen the worlde, wolde haue the to be of a good cõfort, but nat careles & necligẽt. On this maner in concluſion, in his ſtrength, & by him we ſhall ouercome, yt by his enſample we ſhall fyght as he fought: wherfore thou muſte ſo kepe a meane courſe, as it were bitwene Scilla, & Charibdis, that neyther truſting to moche, & bearinge the ouer bolde vpon the grace of god, thou be careles and recheles, neyther yet ſo myſtruſtynge in thy ſelfe, feared with the difficulties of the warre: do call from the courage, boldenes or confydence of mynde together with harneys and weapons alſo.

Scillais a fed pardous place in the ſee of ecrye.

Charibdis is a ſwalowe or whyrlepole in the ſame ſee.

☞ Of the weapons to be vſed in the warre of a chriſten man. Ca. ii.

AND I ſuppoſe that nothing pteyneth ſo moche to the diſcypline of this warre as ỳ thou ſurely know & plently haue recorded, & exercyſed in thy mynde

mynde alwaye, with what kynde of armures or wepons thou oughtest to fyghte, and agaynst what enemyes thou must encounter and iust. Moreouer that the wepõs be alway redy at hande least thyne so subtile an ennemye shulde take the sleper and vnarmed. In these worldly warres a man may be often tymes at rest, as in the depe of the wynter, or in tyme of truce: but we as longe as we kepe warre in this bodye, may depart from our harneys, & wepons no season, no nat (as the sayeng is, one finger bryede, we muste euer stande afore the tentes and makewatch, for our aduersary is neuer ydle: but whan he is most calme & styll, whan he sayneth to flee, or to make truce, euen than most of all he ymageneth gyle & thou hast neuer more nede to kepe watche than whã he maketh countenaũce or semblaunce of peace. Thou hast neuer lesse nede to feare, thã whan he assaulteth the with opẽ warre. Therfore let thy first care be that thy mynde be nat vnarmed, we arme our body bycause we wold haue no nede to feare the dagger or pryuy murderer of the theke. Shall we nat arme our mynde lykewyse, that he might be in saue garde. Our enemyes be armed to distroye vs, doth it greue vs to take our wepons of defẽce that we peryth nat. They watch to kyll, shall nat we watche to be oute of daũger. But of the armure & wepons of a

Christen mã shulde neuer cease from warre.

christen

chriſten man, we ſhall make ſpeyall mencyon whan we come to the places cõueny ent. In the meane ſeaſon to ſpeake brefely who ſo euer wyl aſſayle with battayle the ſeuen nacions that be called, Cananei, Cethei, Amozei, Pherezei, Gergezei, Euei, & Jebuzei, that is to ſaye, who ſo euer wyll take vpon him to fyght agaynſte the hole hooſt of vyces, of the which ſeuen be counted as chiefe captaines, muſt prouyde hym of two ſpeyal wepons, prayer and knowlege, otherwyſe called learnynge. Paule wolde we ſhulde be euer armed, whiche bydeth vs pray cõtynually without ſtop. Prayer pure and perfite lyfteth vp thyne affection to heuen, a toure beyonde thyne enemyes reache. Learnynge or knowlege ſẽſeth or armeth the mynde with holſom preceptes & honeſt opinions, and putteth the euer in remẽbraunce of vertue, ſo that neyther can be lacking to the other. Theſe twayne cleueth ſo to gyther lyke frendes, the one euer requirynge the others helpe. The one maketh ſtercceſſyon and prayeth. The other ſheweth what is to be deſired, and what thou oughteſt to pray. To pray frequently, & (as James exhorteth vs) without doutinge or miſtruſting, fayth & hope bryngeth to paſſe. To praye in ꝑ name of Jeſu, whych is nothynge els but to deſyre thynges holſome for thy ſoule heith onely learnig, or doctryne techeth the. Said vas

Chryſte

Theſeus. vari-
ous inhabite
the lawe of
behest or pro-
miſſion promi
ſed to Abrahã
& his ofſpryng

Prayer and
knowlege be
the chiefe ar-
mure of a
Chriſten mã

The sõnes of zebedel de James the more and Johñ the euangelist.

Aaron signifieth prayer. Moyses betokeneth knowlege.

Christe to the sonne of zebedei, ye knowe nat what ye aske. But prayer verely is the more excellent, as the that cõmuneth & talketh familiarly with almightygod, yet for al that this doctrine no lesse necessary. And I can nat tell, whether that thou fled frõ Egipte, mightest without great ieoparde cõmit thy self to so long a iourney to hard and ful of difficulte, without the capteins Aaron and Moyses. Aaron whiche was charged with thynges dedicate to the seruyce of gods temple, betokeneth prayer. By Moyses is figured the knowlege of the lawe of god. And as knowlege of god ought nat to be vnperfyte, so prayer shuld nat be faynte, slacke, without courrage or quickenes. Moyses with the weapon of prayer, fought agaynste his enemyes, but had his hãdes lyfted vp to heauen, which whan he let downe, the israelites, had the worse. Thou happely whan thou prayest considerest onely, how moch of thy psalme thou hast mumbled vp, & thynkest moche babynge to be the strength, and vertue of prayer: whiche is chiefly the vyce of them whiche (as infantes) cleue to the lytterall sence, & are nat yet growen vp to the eyen es of the spirite. But here what Christe teacheth vs in Mathew, sayeng, whan ye pray speke nat moch, as the Ethnicys and Gẽtyls do, for they thynke theyr prayers so be accepted bycause of moche babynge

Counter-

Counterfayte them nat therfore, for youre father knoweth wherof ye haue nede before ye desyre it of him. And Paule to the Corinthes dispiseth .x. thousande wordes babled with mouth, incōparison of fyue, spoken in knowlege. Moyses opened nat his lyppes, and yet god sayde to him: why tryest thou so to me. It is nat the noyse of thy lyppes, but the feruent desyre of thy mynde, whiche (as it were a very shrylle voyce) beareth the eares of god. Let thys therfore be a customable thynge with the that as sone as thyne ennemye aryseth agaynste the, and the vyces whiche thou hast forsaken trouble the, thou than without taryeng with sure confydence & trust lefte vp thy mynde to heauen frō whence helpe shall come to the, & thyther also lifte vp thine handes. The surest thing of al is to be occupyed in dedes of pitye, that thy dedes may be referred and applyed, nat to worldely besynes, but vnto Christ, yet lest thou shuldest desyre the helpe of knowlege, consyder one thynge. Before tyme it was ynoughe for the israelites to flee and escape from theyr enemyes, but they were neuer so bolde as to prouoke the Amalachytes, and to fyght with them hande for hāde, before they were refreshed with mā na from heuen, and water rennyng out of the harde rocke. The noble warryour Dauid refreshed and made strong with these

Pity is nat to kē for cōpassiō but for the honouring & worshyppynge of god with charite or loue ordinate, as Christ taught vs to lōue.

Mānā is a hony dewe wherwith the chyldren of Israel

were fed xl. yeres & it signyfied knowledge, also by wat lykewyse.

eates, set nought by the holy hooste of his aduersaryes. Iaieng. Oh good lorde thou hast set a table of meate before me to defende me agaynst all men that trouble me. Byleue me well brother syngularlye beloued in my hert, there is none so great vyolence of thy foes, that is to saye, none so great temptacion, whiche feruent study or meditacion of holy scripture, is nat able to put abacke, nor anyso grieuous aduersary, which it maketh nat easy. And lest I shuld seme to be somwhat to bolde an interpretour (though I coude defende my selfe with great authorite) what thinge I praye the coude more properly haue signified by knowlege of the secrete law of god than dyd manna? For fyrst in that it sprange nat out of the erth, but rayned downe from heuen: By this propertye thou perceyuest the difference betwene the doctrine of god, and the doctryne of man. For al holy scripture came by diuyne inspiration, and from god the author. In that it is smal or lytle in quantite, is signified the humilite, lowlynes or homlynes of the style vnder rude wordes including great mystery. That it is white by this property is signified the puritie, & clennes of goddes law. For there is no doctrine of man, whiche is nat defyled with some blacke spotte of errour, onely the doctrine of Christ is euery where bryght, euery where pure and clene. That it is some-

what

what harde & some deale roughe & sharpe betokeneth secrete mysterye hydde in the litterall sence. If thou hādle the vtter side and yf I may so call it the codde, what is moze harde oz vnsauery? They tasted but the vtter rynde of manna, whiche sayde to Chzist, this is an hard saieng, & who may abyde the hearyng therof. But get out the spiritual sence, & nothyng is moze sweter noz moze full of pleasure and swete iuce. Wozeouer manna is in the ebzewe tonge as moche to saye, as what is this? whiche question agreeth well to holy scrypture, which hath nothinge in it ydle oz in vayne no nat one tytle noz pricke, vnwozthy to be serched, vnwozthy to be pondzed, vnwozthy of this sayenge, what is this? It is a comen vse vnto the holy ghost to sygnyfy by water the knowlege of the lawe of god Thou redest of the wat of cōfozt by whos bankes Dauyd reioyseth to haue be nouris hed vp: thou redest of the waters which wysdom cōueieth in to the toppes of euery way: thou redest of the mystycall ryuer in to the whiche Ezechiell entred, & coude nat wade ouer: thou redest of the welles that Abzaham dygged, whiche whan they were stopped of ꝑ Philistiās Isaac repared agayne. Thou redest of .xii. foūtaynes at which the Israelites after they had walked thzough .xl. mansions, and began than to be wery and sayne, rested and refreshed

them selfe & made thē stronge to the longe iourney of desert. Thou also redest in the gospell of the well wher vpon Christ sate weryed in his iourney. Thou redest of the water of Syloe, whyther he sendeth the blynde to recouer his syghte. Thou redest of ꝑ wat poured i to the basen to washe ꝑ apostles fete. And bycause it neadeth nat to reherse al places in this signyfication oft mēcion is made in scripture of welles fountaynes and ryuers, by whiche is signified nothing els, but that we oughte to enquire and serche diligent for mysterues hydde in scripture, what signifieth water hyd in the vaynes of the erth but mistery couered or hyd in the lytterall sence: what meaneth the same conueyed abrode, but mystery opened & expounde: which being spred & dilated both wyde & rode, to the edifieng of the herers, what cause is there why it myght nat be called a ryuer: wher fore yf thou dedicate thy selfe holly to the study of scripture, & exercise thy mind day and night in the lawe of god, no feare shal trouble the, neither by daye nor night: but thou shalte agaynst all defautes of thyne enemies, be armed & exercised also. And I disalowe it nat vtterly, yf a man for a sea son (to begyn withall) do exercyse & spoyl him selfe in workes of poetes and philoso phers, which were gētyles, as in his A b c or introductory to a more perfyte thynge, so that

Syloe is a poole with in Jerusalem at the fote of the moūt Siō.

so that he taste of them measurablye, and whyles youth shal gyue him leaue, & euen as though a man toke them in his waye. but nat abyde and tary vpon them styll, & to wax olde and dye in them, as he were bounde to the rockes of Syrenes, that is to put his hole delectacion in them and neuer go further. For holy Basilius to such pastyme exhorteth yong men, whome he him selfe had induced to the cõuersacio of christen people. And our Augustine calleth backe agayne his frende Licẽcius, to passe the tyme with the muses, neyther Jerom repenteth him selfe, that he hathe leued a woman taken prysoner in warre. Cipzian is, commended, bycause he garnysshed the temple of god with the spoiles of the Egipciãs. But in no case wold I that thou with the gentyles lerninge, shuldest also souke the gentyles vyces & conuersacion. For yf thou do nat, thou shalt finde many thinges helpinge to honest lyuynge, neyther it is to be refused what so euer an author (ye though he be a gentyle) teacheth well. For Moyses veryly though he were neuer so familyer with god. Yet despised he nat the counsell of his father in lawe Jetro. Those sciences fashion & quycken a chyldes wytte, & make him apte afore hand meruaylously to the vnderstanding of holy scripture wher vnto sodaynly and vnreuerẽtly to presume with hande & fete

Serenes were iii. ladies dwelling i an Iland wtiche with swetnes of songe drewe vnto them who soeuer sailed by & after kylled thẽ, but vlixes returninge fro the syege of Troy hauige that way and cessar tiourney stopped hys maryners eares with wax and boũde hi selfe to the mast so herde he their song auoiding al ieoperdyes.

vnwalshed, is in maner a certain kynde of sacrilege. And Jerome cheketh the shamelesse pertnes of them, which straygght way from seculer or worldly scyence dare take in hande to medle or interpzete holy scrypture. But howe moch shamefuller do they which neuer tasted other scyence, & yet at the fyrst dare do the same thyng? But as the scripture is nat moch fruteful if thou stande and stycke styll in the letter, In like maner the poetry of Homere and Virgyll shall nat profyte a lytle, if thou remembre that it must be vnderstande in the sence allegozye, which thyng no man wyll denye, that hath assayed or tasted of the lerninge of olde antiquities neuer so lytle, ye with the typ of his tongue, or vttermost part of his lyppes. As for the poetes, which wzite vnclenly, I wolde counsayle the nat ones to touche them, or at the least way, nat to loke farre in them, except thou can the better abhozre vyces whan they be discrybed to the, and in cōperatiōs of fylthy thinges the moze feruētly loue thinges honest. Of the philosophers, my mynde is that thou folowe them that were of Platoes secte, bycause both in very many sentences, and moch moze in theyr style and maner of spekyng, they come very nyghe to the fegure and pperty of spech vsed of the prophetes and in the gospels. And to make an ende shortly, it shall be profytable to taste of all

maner

maner of lernynge of the gentyles, yt it so be done as I shewed before both in yeres accordyng and measurable, moreouer with cautele & iugement discretly, furthermore with spede, & after the maner of a mā that entēdeth but to passe ouer the coūtre onely and nat to dwel or inhabyte In cōclusion (whiche thynge is chefest of all) yt euery thyng be applyed & referred to christ, For so shal all thing be clene to thē that be clene whan on the other syde to thē that be vnclene nothynge is clene. And it shall be no rebuke to the, yt after the enlample of Salomon thou nourysshe vp at home in thy house. lx quenes. lxxx. soueraine ladies and damoysels inumerabe of secuier wyt dome. So that the wysdome of god be aboue all other, thy best beloued, thy doue, thy swete hert, which onely semeth beautiful. And an israelite loueth a straunger & a barbarous damoysel, ouercom with her beautye, but fyrst he shaueth of her heare, and pareth her nayles, & maketh her of an alyen an israelyte. And the prophet Ozee maryed an harlot, and of her had children nat for hī selfe, but for the lord of sabaoth and the holy fornicacyon of the prophete, augmented the housholde of god. The Ebrewes after they had forsaken Egipt, lyned with light and pure whytebrede for a season, but it was nat sufficiēt to so great a iourney. Therfore that bread lothed at

As Salomon had. lx quenes lxxx. cōcubines & damoiselles innumerable, yet one chiefe quene, whome al the rest honoured so may we of all sciences haue autours innumerable, yt holy scripture be cheefe of all other for the honesting of her.

The Israelite might take to wife a straūger & take in warre so that her nayles were fyrst pared and her heare shaued. So may christē mē honour god with gētyles lernyng, yt we cut of that is superfluous

The light & pure white brede betokeneth the gentiles liuing. Mana betoketh the wysdom of god.

Dauid entended to translate the ark of god out of the hous of Amynadab, which was in Gabaa, they put the ark vpon a cart: Oza with his brethern waited on it one ether side as the ark endyued and power: Oza set his hande to staye it, & was smyten with sodeyne death for his presumpcyon.

Scriptur must be had i great reuerence.

snes, thou muste make as good spede as can be, vnto manna of celestial wysedome the which shal nourysshe the haboundantly and strength the, vntyl thou obtayn thy purpose, and wyn by victory the rewarde that neuer shall cease, but thou muste euer remembre in the meane season, that holy scrypture maye nat be touched but with clene & washen handes, that is to vnderstande, but with highe purenes of mynde, lest that, whiche of it selfe is preseruatyue or triacle, by thyne own faute turne to the in to poyson, and lest manna to the, begyn to putrifie, excep that thou conuey or sende it into the inwarde partes of thy mynde & affection, and lest happely it shuld fortune to the as it dyd to Oza, which feared nat to set his prophane and vncleane hādes to the Arke of god enclynyng on the one syde and with sodeyne deth was punysshed for his leude seruyce, The fyrst point is, that thou haue good opinion of the holy scryptures, & that thou esteme them of no lesse valure & dignite, than they are worthy to be esteemed, and that they come out of the secrete closet of the mynde of god. Thou shalt preue, that thou art inspired of god moued inwardly, rapt & in an vnspeakable maner altered and chaūged into an other maner fygure or shyp, yf thou wylte come relygyously, & with reuerence and meekely thou shalt se the pleasures, delycates, or

deyntyes

poyntyes of the blessed spouse. Thou shalt se the precyous iewels of ryche Salomon thou shalt se the secrete treasure of eternal wisdom: But beware that thou bycke nat malepertly in to the secrete closet, the doze is lowe, beware lest thou stryke the doze with thy heed, & be layne to lepe backe agayne. Thynke on this wyse, nothynge that thou seest with thyne eyen, nothynge that thou hādlest with thy fingers, to be in dede the same thyng which it appereth, so surely as these thinges be true in holy scripture so þ if heuē & erth shuld perish, yet of þ wozdes of god nat one iote, oz tytle shal perysh, but al shalbe fulfilled. Though mē lye, though men erre, yet the vertue of god nether discerneth noz is deceyued. Of the interpetours of scripture, chose hi aboue al other that go karthest krō the lettre, which thesly next after Paule be Origenee, Ambrose, Jerom, & Augustine. For I se the divines of later time sticke very moch in the letre, & with good wyll gyue moze study to subtyle & deceitful argumentes, than to serche out the misteries, as though Paule hath nat layde truly our law to be spūal. I haue herd comemen my self, which stode so greatly in theyr owne conceyte with the fantastical tradicions, ymaginacions & inuēcions of mā, that they dispised the interpretacion of olde doctours, that were nigh to Christ & his apostles, both in tyme & ly-

Faith must be gyuen to holy scripture.

The chefe interpretours of holy scripture

Whyster Doc
foure Dunce.

tynge also, & accompt them as dremes, yē
and why. Dunce gaue them such confidēce
that natwithstāding they neuer ones red
ꝑ holy scripture, yet though they thē selfe
to be ꝑfite diuines, which ꝑsones thoughe
they speke thinges neuer so crafty & subtile
yetwhether they speke thinges worthy of
the holy goost, & the meke spirite of christ
or nat, let other mē iudge But if thou had
dest leuer to be somwhat lusty & quicke of
spirite, thā to be armed to cōtentiō, that is
to say, to brawlig or scoldig. If thou seke
rather to haue thy soule made fat, thā thy
wit to be vaynly delited, study & rede ouer
chefly ꝑ old doctours & expositors, whose
godlynes & holy lyfe is more pued & know-
wen, whos religiō to god is more to be pō
dred & loked vpon, whose lerning is more
plēnious & sage also, whose stile is neither
bare ne rude, & iterꝑtacion more agreable
to the holy mysteries. And I saye nat this
bycause I dispyse these newe diuines, but
bycause I set more by thynges more ꝑfita
ble & more apt for the purpose. And also
the spirite of god hath a certayn tonge or
speche appropriat to him self, he hath his
fygures, similitudes, parables, cōparisōs,
puerbes, & ridles, which thou must obser-
ue & marke diligently, yf thou shuldest vn
derstande thē. The wysdom of god stut-
teth & lyspeth as it were a diligēt mother,
fashioneth her wordes accordyng to our in

The spekynge
of scripture.

fauncy

fauncye and feblenes. She gyueth mylke to them that be infantes in Chryste, weke mete to feble stomakes. Thou therfore make spede thou were a man, make haste to pepfyte & stronge meate, and prepare a mannes stomake. She stoupeth downe & boweth her self to thy humilite & lownes. Arise then the contrary wyse, & ascende to her height & excellencye. It is like a monstre and vnnatural, to be euer a childe. He is to herties, that neuer ceaseth to be feble & weake. The recordyng of one verse shall be more sauery in thy mouthe, & shal nourysshe the better, if thou breake the cod, & taste of the swetnes whiche is within, thā if thou shuldest synge the hole psalter, vnderstande onely after the lytterall sence, wherof verely I giue admonicion a great deale the rather, because I knowe by experiēce, that this errour hath nat infected the ley people onely, but also the myndes of them which profesſe & shewe outwarde in theyr habite & name or tytle, pfyte relygion, in so moche that they thynke the very seruyce of god, to be put chiefly in thys one thinge, yt they shall saye ouer euerye daye as moch as they can of the psalmes scarce vnderstande ye in the lytterall sence Neither I thynke, any other thynge to be the cause, why we se the charitable, liuing of our mōkes & cloysterers so to fayle euery where, to be so colde, so slacke, so faynte so to

Redynge wit out vnderstā dynge.

The charytable lyuynge of monkes.

so to vanysshe away, than that they contynue all theyr lyfe, & wexe olde in the letter and never enforce to come to the spiritual knowlege of scripture. Neither here they Christe crienge in the gospell, the flesshe profyteth nothyng at all. It is the spirite that quickeneth or giueth lyfe. They here nat Paule, affirminge with his mayster, the letre kylleth, it is the spirite that gyueth lyfe. And agayne, we knowe (sayethe he) that the lawe is spirituall, and nat carnall. Spirituall thinges muste be compared with spirituall thinges. In tyme passed, the father of spirituall, gyftes wolde be honoured in the mountayne, but nowe he wyl be honoured in the spirite: Howe be it. I dispise nat the feblenesse of them whiche for lacke of knowlege and vnderstandynge, doth that thynge, whiche onely they be able to do, pronouncinge the mistycall psalmes with pure faith, without dissimulacion or ypocresye, but rather as in charmes and enchauntemētes of magyke certayne wordes nat vnderstande, no nat of them which pronounce them, be yet byleued to be of vertue and strength euen so the wordes of god, though they be nat perfytly vnderstande, neuertheles we muste trust that they be profytable to them, that eyther say them, or heare them with perfyte fayth, with pure affeccion and mynde And that the aungels, which are presente,

and

The flesshe is called i scripture what soeuer is visible or perceyued outward with any sensyble power.

The spirite is called what soeuer is perceyued inwardly with the eye of the soule.

A similitude of mekenes of them whiche lacke capacite

and doth vnderstande, be prouoked to hope them And Paule dispiseth nat them whiche saye psalmes with theyr mouthe, or whiche speake with tongues, but he exhorted them to folowe more perfyte gyftes. Vnto whiche yf there be any that can nat attayne, throughe the defaute nat of the mynde, but at the least of nature, letts him nat barke agaynste them, whiche enforce to better thinges. And after the precepte of Paule, let nat hym whiche eateth despyse him whiche eateth nat, neyther he that eateth nat, iudge hym that eateth. Neuertheleſſe I wyll nat haue the whiche arte endewed with so happy a wytte, to be slowe and to tary longe i the bareyn letter: but to make spede vnto more secrete mysteries, and to helpe the continuall endeuoyre & enforcement of thyne industrye and wyll with often prayers: vntyll he open to the, the boke clapsed with seuen clapses, whiche hathe the key of Dauid, whiche also shytteth, and no man openeth the pryuytes of the father, whiche neuer man knewe but his sone, and he to whom his sonne hathe vouched safe to dysclose them, But whyther goth our style aslyde, myne entent was to describe the forme of lyuynge, nat of learnynge. But I tourned out of the waye this farre, whyle I laboured to shewe the a mete shoppe, from whens thou oughtest to fetche newe armure

murd, and wepons belonging to the newe warre. Therfore to come to our purpose agayne, yt thou shalte pyke and chose out of the bookes of the Gentyles, of euery thynge the best. And also yt thou by the example of the bee, flepenge rounde about by the gardeynes of olde authours, shalte sucke oute onely the holsome and swete iuce the poyson refused and lefte behynde the mynde shall be better apparayled a great deale, and armed vnto the commune lyfe or conuersacyon, in whiche we lyue one with an other in honest maner. For the phylosophers & learned men of the gentiles, in theyr warre vse certayne weapons and armure nat to be dispised. Neuerthelesse, what so euer thynge of honestye, or trouthe thou fyndest any where thynke that to be Chrystes. But that deuyne armure, and (to speke as the poetes do) that harneys of Vulcans makyng, which with no weapons can be perced, is fette onely out of the armory of holy scripture, where our noble capteine Dauid, layd vp all his ordinaunce of warre for his sowdyours, with which they shulde fyghte afarre and at hãde against the incircũcised philistiẽs with this harneys was clothed, neyther Achilles, of whõ Homer writeth neyther Eneas, of whom Virgill speketh, tough they be so fayned. Of which, the one with yre, the other with loue, was ouercome shamefully.

The artyllery of Vlganus.

Achylles ouercome with yre Eneas ouercome with loue

shamefully. And it is nat spoken without reson, that those wepons be nat forged in ỹ worckhouse of mā, but in the worckhouse of forge, that is cōmen to Vulcan⁹ & Pallas, otherwise called Minerue. For wetes the fayners of goddes make Vulcan⁹ lord of fyre, & Minerua the lady of wyte, faculties, sciences, and crafte: which thing I Judge to be done in very dede (as thou mayst easily perceyue) whā fyre of the loue of god, hath armed thy wyt, endued with honest faculties, so strongely that yf al the worlde shuld fal on thy heed, yet shuld nat the stroke put the to feare. But fyrst thou must caste awaye the harneys of proude Saule: whiche rather lodeth a man, than be any thinge necessary or profitable. And cōbred Dauid redy to fyght with Golias & holle him nat at al. Moreouer, from the banke of the broke of holy scripture, thou must gather fyue stones: which peraduenture, be the fyue wordes of Paule, whiche he speaketh in knowledge. Than take a slynge in the ryght hande, with these wepons, is ouerthrowen our onely ennemye the father of pryde, Sathan, whome at the laste, with what wespons dyd oure heade Christe Jesu ouercome? dyd nat he smyte the forhead of our aduersary, as it had ben with stones fet out of the broke, whan he answered him in tyme of temptacyon with wordes of scripture, wylt thou

Poets the fayners of godds.

Kynge Saul armed Dauid to fight agaīst golias with hys cōbersous harneys, putting on him a salet of bras & cote of mayle but Dauid put it of & gathered v. stones out of a broke, & with a slynge hit Golias in the forhed with a stone, & slew him. when Sathan wold haue had christ to turne stones into bred christ answered

heare

with scripture
saieng: mā ly-
ueth nat only
bybredibut by
euery worde
that procedeth
of the mouthe
of god, thā he
wold haue had
christ to stā
the pinacle.
Christ āswerd
with scripture
sayenge a mā
shuld nat tempt
ye his lord god
then the deuyl
had christ ho-
nor him, christ
āswered a mā
must honor hȝ
lord god & ser-
ue him onely.

gf zeale be in
knowlege it is
goode if nat it
is euyl, as the
pharyseos for
zeale of their
traditiōs per-
secuted christ
& thapostelles

heare the instrumētes or artyllery of chris-
tē mens warre? And the zele of him sayth
scripture) shall take harneys, and shal har-
neys his creature to auenge his enemyes
he wyl put on Iustyce for his brest plate, &
take for his helmet, sure & trus iudgemēt
he wyl take a sheld of equitie ipenetrable,
or that can nat be perced, yea and he wyll
sharpe and facion cruel wrath into aspere
Thou redst also i Esay, he is armed with
iustice, as with an habergyon, and a salet
of heith vpon his heed, he is clothed with
the vesture of vengeaūce, & couered as it
were with a cloke of zele. Now if thou list
to go to the storehouse of Paule, that vas
iyaunt capteyne, certaynly thou shalt also
fynde there the armure of warre, nat, car
nal thinges, but valiaūte in god to destroy
forteresses & coūsayles, & euery high thing
that exalteth him self against the doctrine
of god. Thou shalt fynde there the armure
of god, by the which thou mayst resyste in
a wofull day. Thou shalte fynde the har-
neys of Iustyce on the ryght hande, and
on the lefte, thou shalte fynde the defence
of thy sydes verytye, and the habergyon
of Iustice, the buckler of fayth, wherwith
thou mayst quenche all the hote and fyery
weapons of thy cruell aduersarye. Thou
shalt fynde also the helmet of heith, and
the swarde of the spirite, whiche is the
worde of god with whiche all, yf a man

be

he diligentlye couered and fenced, he may boldly without feare, bynge forthe the bolde lapenge of Paule. Who shall lepa-rate vs from the loue of god? shall tribu-lacyon? shall straytnes or difficultye? shall hunger? shall nakednes, shall peryll? shall perlecutyon? shal a swoorde. Beholde how myghty ennemyes, and howe moche fea-red of all men. He setteth at nought. But here also a certayne greater thynge, for it foloweth. But in all thinges we haue ouercome, by his helpe, whiche loued vs. And I am assured (sayth he) that neyther deth nor lyfe, nor aungels, neyther pryncy-pates, neyther vertues, neyther presentes thynges, neyther thynges to come, ney-ther strength, neyther hyghnes, neyther lowneſſe, nor none other creature, shall or may seperate vs, from the loue of god, which is in Chryſte Jesu. O happy truſte and confydence, whiche the wepons or ar-mure of lyghte gyueth to Paule, that is by enterpretacyon a lyteil man, whiche calleth him selfe the refuge or outcaſt of ye worlde. Of suche armure therfore habou-daunce shall holy scripture minister to the yf thou wylte occupy thy tyme in it with all thy myght, so that thou shalte nat nede our counsayle, or admonitions. Neuerthe-lesse, seyenge it is thy mynde, lest I shulde seme, nat to haue obeyed thy requeſt, I haue forged for the this lyteil treatyſe cal-

led Enchiridion, that is to say, a certayne lyttell dagger, whom euer lay out of thy hande, no nat, whan thou art at meate, or in thy chambre. In so moche, that yt at any tyme thou shalt be compelled to make a pylgrymage in these worldelye occupacyons, and shalte be accombred to beare about with the, the hole and complete armure and harneys of holy scripture: yet cõmytte nat that the subtile lyer in wayte at any season shulde come vpon the, and fynde the vtterly vnarmed. But at the leest, let yt nat greue the, to haue with the this lytle hanger, whiche shall nat be hevy to beare, nor vnprofytable for thy defence. For it is very lytle, yet yf thou vse it wysely, & couple with it the buckler of fayth, ỹ shalt easely withstande the fyerse and ragynge assaute of thyne ennemy: so that thou shalte receyue no dedly wounde. But now it is tyme that I begyn to gyue the a certayne rule of the vse of these weapons which yf thou shalt put in execution or practyse, I truste it wyll come to passe, that our captaine Jesus Christ shal translate the a cõquerour, out of this litle castell or garyon, in to his great citie, Jerusalẽ with triumphe, where is no rage at all of any batayle: but eternall quietnes, ytte peace assured tranquilite where as in the meane season all hope and confydence of lauegarde is put in armure and weapon.

That

Capitulo. III.

☞ That the fyrst point of wysedome, is to knowe thy selfe, and of two maner wysdomes, the true wysdom and the apparent. Ca. iii.

That excellent good thynge desyred & sought for of all mē, is peace or quietnes: vnto which the louers of this worlde also referre all theyr study, but they seke a false peace, & shote at a wrōge marke. The same peace the phylosophers also promysed vnto the folowers of theyr doctrines, but yet falsly, for Chryst onely gyueth it, the worlde gyueth it nat. To come to this quietnes, the onely waye or meanes is. If we make warre agaīst our selfe, yf we fyght strongely agaynste oure owne vyces. For with these, ennemyes, god whiche is our peace is at varyaunce, and that with dedly hate, seinge he is naturally vertue it selfe, & father & lord of al vertue. And where as a fylthy puddle or a synke gathered togyther of al kynde of vices, is named of the Stoches (whiche are the moste fatuent defenders of vertue) folysshnes: and in our scripture the same is called malyce. In lyke maner vertue or goodnes lackynge in no poynte, of bothe partes, is called wysedome. But after the sayeng of the wyse mā) doth nat wysdom ouercome malyce? The father and heade of malyce, is the ruler darkenes Belyall whose

A man muste fyght agaynst hym selfe.

God is our peace Felicite Stoicy were, Philosophers as Socrates & Plato, with their folowers which put felicyte in trewe plesure in vertue onely and within the cōscience without any outwarde plesure or ryches.

Folyshnes is myserye wysdom is felycyte. Fooles also be wretches and vnhappy. wyse mē also be happy and fortunate Fylthynes is folyshnes ẏtu is wysdō.

whose steppes who so euer foloweth walketh in the nyght, and shall come to eternall nyght. On the other syde, the grounde of wysdome, and in dede wisdom it selfe is Christ Jesu, whiche is the very lyght and bryghtnes of the glory of his father, put tynge awaye by him selfe onely the nyght of the folyshnes of the worlde: which (wit nessyng Paule) as he was made redēptiō & iustificacion to vs that be borne agayne in hym. Euen lykewyse was made also our wysedon. We (sayeth Paule) preache Christ crucified, which to the iewes, is an occasyon of stumblyng & fallyng, & to the gētyles folishnes. But to the elected, both of the iewe, & also the gentiles, we preche Christ the vertu or strength of god, & the wisdom of god, by whos wisdom through his ensample, we may bere awaye the victory of our ennempe malyce, yf we shal be wyse in hym, in whom also we shall be cōquerous. Make moch of this wysedom & take her in thyne armes, worldly wysdom set at nought, whiche with false sytie, and vnder the name of wysedome, bosteth and sheweth her selfe gay to fooles, whan after Paule there is no greater folyshnes with god, than worldly wysdome, a thyng that must be forget in dede agayne of him that wyll be wyse in dede If any man (sayeth Paule) amōgest you semeth to be wyse in this worlde, let him be a fole, that he may

worldly wysedome is very folyshnes.

he must be a fole in this worlde that wyll be wyse in god.

be

be wyse, for the wysedome of this worlde is folyshnes with god. And a lytle afore, Paul sayth, for it is writen. I wyl destroy the wysdom of wyse men, & the prudence of prudēt mē, I wyl reproue, where is the wyse man? where is the subtyle lawyer? where is the sercher of this worlde? Hath nat god made the wysdom of this worlde folyshnes? And I dout nat but euer nowe with greate hate, these folysshe wyse men barke agaynst the, & these blynd captayns and guydes of blynde men, crye out & roze agaynst the sayenge, that thou art disceyued, that thou doteste, and arte mad as a bedlem man, bycause thou entendest to de part vnto Christwarde. These be in name onely Chrysten men, but in very dede, they are both mockers, and also enemyes of chrystes doctryne. Take hede and beware that theyr folysshe babblynge moue the nat: wose mysserable blyndnes ought rather to be wepte, sozowed, & mourned, than to be counterfayted, oz folowed. Oh what folysshe kynde of wysdom, and clene out of ozdre, is this, in trifles and thinges of no value, ye vnto fylthynesse onely to be clere wytted, ware, and experte, but in thole thinges which onely make foz oure sauegarde oz helthe, nat to haue mothe moze vnderstandynge, than a brute beest? Woule wolde we shulde be wyse, but in goodnes, and chyldren in euyl. These men

The serchers were the phy losofers which serched for worldly wysdō yet coude they attayn no wysdome to saue the soule of mā vntyll Chryste came.

Many be chrysten men in name onely but the very chrystē mē be they whiche kepe & obserue wardly Christes precepte.

A true chrystē mā must despy se the folishnes of worldly mē. ye is good for nothing sayth hesiod which neyther hathe wysdō, nor yet wyll lerne it. To haue knowlege is best of all. To be wyllynge to lerne & obedient to the truth is also a good thig

To lack knowlege is a very euyll thynge To disdain to lerne is worse but to withstãde & repugne & gayniste the truth to them whiche teache the truth is worst of al & furtherest from grace.

be wyse to all iniquite: but they haue no lerninge to do good. And for as moche as that facundious and greke poete Hesiodus, counteth hym good for nothynge, whiche neyther is wyse of hym selfe, neyther yet wyll folowe, and do after hym that gyueth him good counceile. Of what degre then shall they be counted, whiche whan they them selfe be moste shamfully discepued, yet neuer cease to trouble, to laugh, to scorne, & put in feare thē whiche all redy be come to theyr wyttes agayne? But shall nat the mocker be mocked? He that dwelleth in heuen, shall mocke them agayne and our lorde shall laugh them to scorne. Thou redest in the boke of Sapience, they shall se verely, and shall dispise hym, but god shall mocke thē. To be mocked of lewde men, is as it were a prayse. And no doubte, it is a blessed thyng to folow our heed Christ, and his apostles, & a fearfull thyng truly to be mocked of god. I also (sayth wysdom) wyll laughe whan ye perisshe, & mocke you whan that thing hath hapned to you whiche ye feared that is to saye, whan they awaked out of theyr dremes, & come agayne to thē selfe whā it is to late, shall saye. These be they whom we haue had in derision & reproffe, we for lacke of vnderstãding haue coũted their lyues to be madnes, & their ende to be without honour. This wysdome is bestly, & as

Euyl men say ye good mēne ye lyue now so liued suche as the pope holy

James

James sayth, diabolyke, & of the deuyll, & is an enemy to god, whose ende is destruction For always after this wysdome, foloweth as a waytinge seruaunt or handemayde mischeuous presumption, after presumpcyon foloweth blyndenes, of mynde, after blyndnes of mynde, foloweth feruēt rage & tyrānny of affeccions & appetites, after the tyrānny of affecciōs, foloweth the hole helpe of al vices, & liberty to do what he lysteth. Than foloweth custome, after custome foloweth moste wretched dulnes or insensibilitie of mynde, a dasinge of the wyttes, for lacke of capacite. By whiche meanes it cometh to passe at length, that euyll men perpetue nat thē selfe to syn. And whyles they be in such insensibilitie, without any feleyng or perceiuing of thē selfe, bodely deth cōmeth sodeinly on them, & after it foloweth the second deth, which is deth euerlastyng. Thou sest how the mother of extreme mysches, is worldely wysdom. But of the wysdom of Chryst, which the world thynketh folishnes, this wyse thou redest. Al good thiges came to mē by hepes with her, & iestimable honesty by the handes of her. And I reioyced in al thinges, bycause this wysdom went before me, and I was nat ware, that she was mother of al good thinges. This wisdom bringeth with her as companyons, sobrenes, and mekenes. Mekenes disposeth & maketh vs apte to

fooles, & this came of thē & so we trustyde happen of you

Note how one vyce bryngeth in an other.

The wysdom of Chryste.

receyue the spirite of god. For i the lowly
hūble & meke glone, he reioyseth to rest.
And when the spirite hathe replenysshed
our mindes with his seuen folde grace, thā
forthwithal spryngeth that plentuous cr-
bage of all vertue, with those blessed fruy
tes of which the chief, is the secrete ioy of
a clere conscyence: a ioye knowen of none
but oncly of such, to whon it hath chaun-
ced to taste of it, whiche ioy neuer vanys-
sheth away, nor fadeth with the ioyes of
thys worlde, but encreaseth and groweth
to eternall gladnes and myrth. Thys wyl
dō my brother (after the counseyle of Ja-
mes) muste thou requyre of god, with fer-
uent & brennyng desyre. And after the coū
seyle of the wyse mā, dygge her out of the
vaynes of holy scripture, as it were trea-
sure hyd i the erth. The chiefe part of this
wysdom is, that thou shuldest knowe thy
selfe which worde, to haue descended from
heuen the antiquite byeued, and so moche
hath that sayeng pleased great authours
that they iudged all plenty of wysdom, to
be shortly comprehended in this lytle sen-
tence, that is to wyte, yf a man know him
selfe. But let the weyght & authorytye of
this doctryne & teachynge be of no valure
with vs, excepte it agre with our lerning.
The mystical louer in canticis, threteneth
his spouse, and byndeth her to get her selfe
out of the holes, except she knowe her selfe,

sayeng.

sayeng. O thou beautyful amonge al wo-
men, yt thou knowe nat thy selfe, go oute
of the doores, & walke after the steppes of
thy flocke & sorte. Therfore let no mā pre-
sumptuously take vpon him this so great
a thynge, to thynke that he knoweth hym
selfe well ynouth. I am nat sure whether
any man knoweth his body vnto the vtter
most, and than how can a man know the
state of his mynde surely ynough? Paule
whom god so loued, that he sawe the my-
steryes, ye of the thyrde heuen, yet durst he
nat iudge him selfe, which thynge doutles
he wolde haue bene bolde to do, yf he had
knowen him self surely ynough. If so spy
ritual a man, which discerneth al thinges
and is him selfe to be iuged of no mā, was
nat surely ynough knowē to him self, how
do we carnall men presume? In conclusiō
lette hym seme to be a verye profytable
sowdyour, whiche surely ynough neyther
knoweth his owne company, neyther his
enemyes goost. But so it is, that one chri-
sten man hath nat war with an other, but
with him self. And verely a great hoost of
aduersaryes spring out of our owne flesh
out of the very bowels & inwarde part of
vs, lykewyse as it is red in certayn poetes
tales, of the brethren gendred of the earth.
And there is so lytle difference betwene
oure enemye & oure frende, & so harde to
knowe the one fro the other, that there is

Thou mayst rede of Jason & diuers other howe they sowed serpentes tethe & how of them sprange gyantes which fought amōge them selfe and slewe eche other.

great leoperdy, leſt we ſomwhat recheles or negligent, defende our ennemy, in ſtede of oure frende, or hurt our frende, in ſtede of our ennemy. The noble capteyne Joſue was in dout of an aūgell of lyght, ſayeng Arte thou on our part, or of our enemyes part? Therfore ſeinge that thou haſt take vpon the, warre agaynſte thy ſelfe, & the chefe hope & confort of victory, is if thou knowe thy ſelfe to the vttermoſte, I wyll paynte a certayne ymage of thy ſelfe, as it were in a table, ſette it before thyne eyne, that thou mayſte parfitly knowe, that thou arte inwarde, and within the ſkyn.

☞ Of the out warde and inwarde man. Capi. iiii.

A mā is a certeyn mōſtrous beeſt.

A Man is than a certain monſtrous beeſt, cōpacte togyther of partes, two or thre of greate diuerſite. Of a ſoule, as of a certain goodly thig, & of a body as it were a brute or wombe beſt. For certainly, we ſo greatly excell nat all other kyndes of brute beſtes i pytnes of body, but þ we in al his natural gyftes, are fōde to thē inferiours, as cōcerning þ ſoule verely we be ſo receyuable of þ diuine nature, that we may ſurmount aboue the nature of angels, & be vnyt, knyt, & made one with god, yf thy body had nat bene added to the, thou haddeſt ben a celeſtial or godly thing, if this mynd had nat ben grafted in the

the playnly thou haddest ben a brute best. These two natures betwene thē selfe so dyuers: that excellēt worckmā had coupled togyther wt blessed cōcorde. But ꝯ serpent the enewy of peace, put thē aſōdre agayne with vnhappy discorde, so that now they neyther cā be sepate without very greate turment & paine, neither lyue ioyned togy ther without cōtinual warre. And playnly after the cōmune sayeng eche in the other holdeth the wolfe by ꝯ eares, & eyther may say very wel, and accordingly to the other that ꝓper and pleasant verse of Catulius I neyther can lyue with the nor without the. Such ruffelyng, wranglyng & trouble they make betwene thē selfe with combe rous debate, as thynges dyuers, which in dede are but one. The body verely, as he hym selfe is vysyble so delyteth he in thin ges vysyble. As he is mortall, so foloweth he thynges temporall. As he is heuy, so sin keth he downewarde. On the other parte the soule myndeful of her celestyal nature, enforceth vpwarde with great vyolence, and with a terryble hest stryueth and wra sticth with the heuy burthen of the erthly body. She dispiseth the thinges that are seen, for she knoweth them to be transyta ry, she seketh true thinges, whiche be per manent, & euer abydynge, & because she is imortal and also celestiall, she loueth thin ges imortal and celestiall, and reioyceth in

thynges

God is the au thour of peace & he serpēt is the maker of debate.

He holdeth the wolf by the ea res, this ꝓuer be we vse vpō thē whiche be such cōbrāce tro whēs they can in no wyse ryd them selfe The prouerbe thi wise spōg A certayn mā walked in a fo rest, vpō whō came a wolf, & he coude make noother shifte but toke hi by the eares, wh che were so shorte that it was harde to hold them, yet durst he natlet thē go nor lay hande on his wepōs for fere of byinge but held fast & crꝛ ed for helpe.

thinges of lyke nature, except she be vtterly drowned in the fylth of the body, & by his contagyousnes be gone oute of kynde from her natyue gentylnes. And verely neyther Prometheus, so moche spoken of amonge poetes, sowed this discorde in vs a porcyon of euery beest mynglyng to our mynde, neyther our prymatyue & fyrst making gaue it, that is to say, it spronge nat in vs naturallye, or god gaue it nat to vs in our fyrst creacyon, but synne bathe euyl corrupted and decayed that whiche was well created, sowyng the poyson of dissencion betwene them that were honestly agreed. For before that time, both the mind ruled the body without besynes & the body obeyed without grudgyng. Now it is clene contrary. The order betwene thē is so troubled, the affections or appetytes of the body stryue to go before reason, & reason is in a maner compelled to enclyne & folowe the iudgement of the body. Thou mayst compare a mā therfore properly to a communaltie, where is debate & partakyng in it selfe, which cōmunaltie, for as moche as it is made of sondry kyndes of mē gathered togither, which be of diuers & contrary appetytes. It can nat be auoyded, but that moch stryfe shall ryse therin, and partes taken often tymes, onelesse the chefe rule and authorite be in one. And he hym selfe be suche a folowe, as wyll commaunde

Poetes fayne ymotheus to hauemademē of claye and thrugh help of Pallas to put lyfe in thē, & a portion of euerybeest, as the fiersnes of the lyon, the wylynes of the fore the fearfulnes of the hare, also of otherbeistes

Man is cōpared to a comen weith or realme where is a kynge, lordes, & the comen people.

meande nothynge, but that whiche shall be holsome, and profitable for the cõmuns welthe. And for that cause it muste nedes be, that he whiche is moste wyse shulde moste beare rule. And he nedes must obey that lest perceyueth or vnderstandeth. Now there is nothynge more foylsche, than the rascall or vyle communaltie. And therfore ought they to obey the officers & rulers, and beare no rule nor office them selfe. The noble estates, or suche men which be moste auncyent of age, ought to be herde: but so that it lye onely in the kynges arbytrement to make statutes & lawes, whom it is mete to be aduertised, to be put in remembraunce, or coũsepled now and then. But it is nat mete that he shulde be compelled, or that any man shulde maystry, or rule him. And fynally, the kynge obeyeth no man, but the lawe onely. The lawe muste be correspondent to the ordynall decree of nature, or the fyxte example of honesty. Wherfore yf this ordre subuerted, the vnruly cõmunes, and that ragyng dregges of the cittie, striue to go before the senyors or eldermen: or yf the chiefe lordes despise the cõmaundemẽt of the king, that stryketh perylous sedicion, or diuision in our cõmune welth, ye and except the prouision deuyse or authorizite of god socour, all the mater weyeth & encyneth to extreme myschefe, and to better destruccyon. In mã

The kynge obeyeth the lawe onely.

treason

Reaſō is kinge in a man.

reaſō beareth the rowme of a kinge. Thou mayſt accōpte for ꝑ chiefe lordes certein affections, & thē of the body: but yet nat all thynges ſo beeſtly. Of the which kynde is

The lordes be certayne gētyl affeccions.

naturall reuerēce toward the father & mother, loue to thy brethrē, a benuolēt mynde towarde thy frendes and louers, cōpaſſion vpon them that be vexed with aduerſitie, or cōbred with ſickneſs, feare of inkampe, ſclaūder, or loſſe of thy good name, deſyre of honeſt reputaciō, & ſuch other like. But

The commoners be vyle appetytes.

ſuch affeccions or paſſions which be very greatly diſagreeing frō the decrees of reaſō and which be caſt downe & muſt bow euē to the vylenes of brute beſtes: thynke & reken thoſe to be as it were the moſt raſcall & vyle ſort of ꝑ cōmune people. Of which kynde & ſort be leechery, ryot, enuy, & ſuche lyke diſeaſes, which all without exceꝑcion muſt be kepte, vnder with priſon & puniſhment, as vyle & bonde ſeruaūtes, that they may rendre to theyr maiſter, their taſke & worke appoynted to thē, if they can: but if nat, at the leaſt that they may do no harme which thinges Plato perpuing by inſpiracion of god, wrote in his boke called Time? how the ſōnes of goddes had forged i mā to theyr own likenes two kindes of ſoules ꝑ one kinde ſpirituall & immortal, the other as it were mortal, in daūger to dyuers perturbations or mocions of vnquietnes. Of whiche the fyrſt is voluptuouſnes (as he

ſayth

layth) the bayte wherby mē are allured & brought to vngracious or myschefe. The perte is sorow or greefe, which letteth men and dyspueth them frō vertue or goodnes. After that feare & plumptuous boldenes two mad coūsellours, w hom accōpanieth indurate wroth, the wyfe of vengeaunce Worconer, flatterynge, hope, with beestly ymaginaciō, and knowlege nat gouerned of reason, & worldly loue, that layeth handes vyolently on all thynges. These be almoste the wordes of Plato, and it was nat vnknowen to hym, the felicitie of this lyfe, to be put in refraynyng such perturbaciōs. For he writeth in the same worke that they shall lyue iustly and blessedly, that haue ouercome these appetytes: and that they shall lyue vniustely and myserably that were ouercome of the same. And for the soule, which is likevnto the nature of god, that is to say, for reason, and for a kynge, he appoynted a place in the brayne as in the chief toure of our citie: as thou mayst se, the highest part of oure body, & nexte to heuen, and moste farre fro the nature of beastes, as a thynge verely, which is bothe of a very thynne bone, and neyther lade with grosse synewes nor fleshe, but surely furnysshed & appaynted within and also without, with powers of knowlege, that no debate myght ryse in our cōmune welthe, but that he by them, as by

Foure affectes one of the mynde, Ioye, and feare.

Reso dwelleth in the braines as in the palays.

reporters,

reporters, shulde immedyatly perceyue it. But as touchynge the partes of the mor tall soule, that is to wytte the affeccyõs or appetytes, as euery one is, eyther obedy ent, or elles grudgeth agaynste reason: so he remoued them fro hym. For betwene the necke & the mydryffe, he set that parte of the soule, wherin is conteyned boldes nes, wrath or anger & sedicious affeccyon verely, and full of debate, whyche nedes must be refrayned: but he is nat very bus tifshe or beestly and therfore he seperated him in a meane space frõ the hyghest and lowest, lest yf he had ben to nyght to eyr ther of them, he wolde eyther haue trous bled the kynges quietnes, or elis corrupte with the contagyousnes of them of the lowest sortes, shulde with them also conr spyre agaynst him. Last of all, that power whiche desyreth the voluptuous pleasure of meate and dryncke, wherby also we be moued to bodely lustr, he banyshed vtter ly away far fro the kynges palays, downe alowe bynerth the mydryffe in to the ryr uer and the paunce, that as it were a cer teyne wylde beest vntamed, he shuld there stable and dwell at the racke: for because that power is accustomed to reyse vp mor cions most violent, and to be disobedyent to the commaundementes of the kynge, what beestlynesse, ye and what rebellyon is in the lowest porcyon of this power at

The power wherin is conr tayned wrath and hate.

The power wherin is conr tayned desyre.

the

the left waye the ꝑeuy partes of the body may teache the , in whiche parte chekely this power of concupiſcence rageth , and tyranny reygneth, whiche alſo of all membres onely euer amonge maketh rebellion with vnclenly mocyons, the kynge crying the cõtrary, and that in vayne. Thou ſeeſt than euydently, how that this nobis beeſt man, ſo goodly a thing aboue: plainly and without any excepcyon , endeth in an vnreaſonable or bzute beeſt. But that nobis conſeyuour, which ſytteth lyke a kyng or a ruler in his hygh toure: hauynge alwaye in remembzaunce his owne begynnynge, thynketh no fylthy nor lowe thynge. And he hath wherby he maye be knowen from other, a ſceptre of yuozy, bicauſe he doth cõmaunde nothyng but that which is ryght and good, in whoſe top wzyteth Homere to ſyt an egle, becauſe that reaſõ moũting vp to celeſtiall thynges, beholdeth from aboue thoſe thinges that be on the groũde diſdeynfully , as it were with egles eyes. In ſcriptiõ, he is crowned with a crowne of golde. For golde in the myſticall leeters moſte cõmunly betokeneth wyſdome. And the circle betokeneth, that the wyſdom of the kyng, ſhulde be perfyte & pure in euery parte. Theſe be the very gifies or vertues ꝓperly belongyng to kynges. Fyrſt that they be very wyſe , that they do nothynge amiſſe by meanes of errour ſlacke of true

The caractes of a kyng.

knowlege. And that such thinges as they knowe to be good & ryght, those onely to wyl & purpose to do: that they do nothing agaynst the decree or iudgement of reason inordinatly, frowardly, & corruptly. And who so euer lacketh any of these two poinces, count hym to be, nat a kyng, that is to saye, a ruler but a robber.

☞ Of the diuersite of affections. Ca. v.

OVr kynge Reason maye be oppressed verely, yet because of the eternal lawe which god hath grauen in him, he can nat be corrupted, but that he shal grudge & rat barke. To whome yf the resydue of the cõmunaltie wyll obey, he shal neuer cõmytte any thynge at all, eyther to be repented or of any repart to: but all thinges shalbe and mynystred with greate moderacyon, with moche quietnes & tranquilite. But as touchynge affectiõs, verely Stoici & Peripotetici vary somwhat, though bothe agree in this, that we ought to lyue after reason and nat after affections. But Stoici wyll whã we haue vsed for a seasõ (as it were a scholemaister to teache vs our fyrst principles) the affections, whiche immediatly are stered vp of the sensual powers, and be come to the iudgement and true examinacion, what is to be ensued or chosen, and what to be eschewed or forsaked that thã we

ought to lyue after reason, nat after affections. Peripotetici wyl that affectiõs shulde be refrained, only thynkinge thẽ necessary to prouoke vs to stirre a mã to vertu. Stoicy be the folowers of plato which putte sicute & blessedues the lward cõstãcy of the mynde onely, yf a man were so armed with all vertues, that

we vtterly dampne and forsake the. For than are they (as they saye) nat onely no gyft to very wysdome, but also hurtful & noyous. And therfore they wyl, that a gyft wyse man shulde lacke all suche mocyons as diseases or syckenes of the mynde, and with moche ado some which be more gentyll graunt to a wyse man these fyrst mocions, preuentynge reason, whiche they call fantasyes or ymaginacions. Peripotetycy teche the affections nat to be destroyed vtterly, but to be refrained: & that the vse of them, is nat vtterly to be refused, for because they thynke them to be gyuen of nature, as a pryche or a spurre to stryre a man to vertue. As wrath maketh a mā bolde & hardy, & is a mater of fortitude. Enuy is a great cause of polycy. & in likewyse of the other. Socrates in a certayne boke that Plato made, called Piedo, semeth to agre with Stoici: where he thynketh phylosophy to be nothyng els but a meditacon or practisyng of deth, that is to saye, that the mynde withdrawe her self as moch as she can frō corporal & sensible thinges, & cōuey her selfe to those thinges, which be perceiued with reason onely: and nat of the sensyble powers. Fyrst of all therfore, thou must beholde & cōsyder diligently, all the mouynges, or stering of thy mynde, & haue them surely knowen. Furthermore, thou must vnderstāde, no mocions to be so vyo-

he myght be wounded with no darte of aduersitie or fortune, saieng also, no outward goods of fortune nor outward gifts of nature beregred necessaryly vnto felycyte but the testimony of cōscience inwarde to be sufficiēt. Perypotetycy be Aristoteiles tolowers, whiche saye, a mā apareiled with all kide of vertus with a pure, cōscience to be a good man yet nat happye or blessed for they wyl beatitude to reste in the act & outward practise of vertu in prynge the comō wele Therfore (say they) rychesse, frēdes, strēgth of body, helth

knowlege. And that such thinges as they knowe to be good & ryght, those onely to wyl & purpose to do: that they do nothing agaynst the decree or iudgement of reason inordinatly, frowardly, & corruptly. And who so euer iacketh any of these two poin tes, count hym to be, not a kyng, that is to saye, a ruler but a robber.

☞ Of the diuersite of affections. Ca. v.

OVr kynge Reason maye be oppressed verely, yet because of the eternal lawe which god hath grauen in him, he can not be corrupted, but that he shal grudge & rai barke. To whome yf the respdue of the cõ munalte wyll obey, he shal neuer cõpete any thynge at all, eyther to be repented or of any vpart fr: but all thinges shalbe and mynystred with greate moderacyon, with morhe quietnes & tranquilite. But es ton thynge affectiõs, verely Stoici & Peripo tetici vary somwhat, though bothe agree in this, that we ought to lyue after reason and not after affections. But Stoici wyll whã we haue vsed for a seasõ as it were a scholemaister to teache vs our fyrst prin cyples (the affections, whiche immediatly are stered vp of the sensual powers, and be come to the iudgement and true examina tion, what is to be eschewed or chosen, and what to be eschewed or forsaked that thã we

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lent

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eloquēce/ such lyke, to be required accessaryly, without whiche a man cā nat profyte an other, yet wolde the nat suche thynges to be denyed for loue of the thyng/ thē selfe but to profyte the comōwelth & for the cōuersacion of mankynde.

lent, but they may be eyther restrayned of reason, or els turned to vertue. Notwithstandyng I heare euery where this contagyous opynion, that some shulde say, they be constrayned to vyces. And on ꝑ other side many for lacke of knowlege of them selfe folowe suche motions as the sayenges or decrees of reason in so moche that whatsoeuer wrath, or enuy doth counsaile or moue them to do, that they call the zeale of god. And as thou seest one cōmune welth to be more vnquiet than an other: so is one man more inclyned or pyone to vertue, than another, whiche difference cometh nat of the diuersyte of myndes, but either of the influence of celestiall bodyes, or els of oure ꝓgenytours, or els of the bryngynge vp in youth, or of the cōplexion of the body. Socrates fable, of carters & horses, good and badde, is none olde wyues tale: for thou mayste se some to be borne of so moderate soft, quiet and gentyl disposion, so eaſy to be handled, to be turned and wynded that without beſynes, they may be inuited to vertue, & reneth forwarde by theyr owne courage without any spurryng. To some clene contrary thou mayst perchaue to haue happened a body rebellyous as a wylde & kyckyng horse: so moch that he which ta meth him, shal haue ynough to do & sweate apace, & yet scarse with a very roughe bytte scarse with a waster & sharpe spurres, can

The rebellyon of nature is to be imputed to no man.

subdue

subdue his fyersnes. If any such one hath hapned to the, let neuer the rather thy hert fayle the, but so moche the more feruently set vpon it, thinking on this wyse, nat the way of vertue to be stopped or shutte vp frō the, but a larger maner of vertue to be offred vnto the. But and yf so be, that nature hath endued the with a gentil mynde thou art nat therfore streyght way better than an other man, but happyer, and yet agayne on that maner wyse art thou more happy, that thou arte also more bounde. How be it, what is he that is endued with so happy giftes of nature, which hath nat haboundantly thinges ynough to wrestle withall. Therfore in what parte shal be perceyued most rage or rebellion to be in that part reason our kynge must watche dylygently. There be certein vices appropriate to euery countre, as to breake promesse, is familier to some, to some ryot or prodygalyte, to some bodyly lust or pleasure of the flesshe, & this happeneth to thē by the dysposicyon of theyr countres. Some vyces accompany the cōplexion of the body, as appetite & lust for the company of women & the delyte of pleasures & wāton sportes accōpany the sanguyne men, wrath, fiersnes, cursed spekyng followeth the coleryke men. Grosenes of mynde, lak of actiuitie, sluggishnes of body, & to be gyuē to moch slepe, followeth the flumatike mā. Enuye

Some vyces folowe the countres

Some vyces folowe the cōplexion of the body.

Uices folowynge the age.

Uyces appropried to kynde

An yll diseese of the mynde is somtyme recõpensed with an other good gift i properte

Let the vyces whiche drawe nere vnto vertue be corrected.

inwarde heuynes, bytternes, to be solytary, selfe mynded, soleyn, and choliclye, followeth the melancolyke plons. Some vyces abate and encrease after the age of mã as in youth, lust of the body, wastfull expẽces, and rashenes, or holyshe hardines. In olde age, nyggyshnes, or to moch sauynge waywardnes & auarice. Some vices ther be, which shuld seme appropriate to kynd as fyersenes to the man, vanite to the woman, & delyte of wreke, or to be reuenged It fortuneth now & than, that nature (as it were to make amendes) recõpenceth the dissase or syknes of the mynde, with an other certayne contrary good gyfte or property. One mã is somwhat prone or enclyned to pleasure of worldly pastymes, but nothynge angry, nothynge enuyous at all An other is chaste, but somwhat proude or high myuded, somwhat hastye, somwhat to gredy vpon the worlde. And there be which be vexed with certayne wonderfull & fatal vices, with thefte, sacrylege, & homycyde, which truely thou must withstãde with all thy myght, against whose assault must be cast a certayne brasen wal of sure purpose. On the otherside, some affectiõs be so nyghe neyghbours to vertue, that it is ieopardus least we shulde be deceyued, the diuersite is so dãgerous & doutfull. These affectiõs are to be corrected & amẽded, & may be turned very wel to that ver-

tue

tue whiche they moſt nygh reſẽble. There is ſome mã (bycauſe of example) which is ſone let afyre, is hote, at ones puoked to anger with the leaſt thinge in the woꝛlde, let him refrain & ſobꝛe his mynd, & he ſhal be bolde and courageus, nothynge kaynte herted of kearfull, he ſhall be fre of ſpeche without diſſimulacion. There is an other man ſomwhat holding, oꝛ to moch ſauing let him put to reaſon, and he ſhalbe called thꝛyfty and a good huſbande. He that is ſõwhat klatrynge, ſhalbe with moderatiõ curtes & pleſãt. He that is obſtinat, may be cõſtant. Solempnes, may be turned to grauite. And he that hath to moche of folyſhe toyes, may be a good cõpanion. And after the ſame maner of other lyghter diſeaſes of the mynde, we muſte beware of this only that we cloke nat the vice of nature with the name of vertue, callynge heuynes of mynde grauite, crudelite, iuſtice, enuy, zeale, kylthy niggiſhnes thꝛyft, klatering good feloweſhip, knauery of ry baldry vꝛbanitie oꝛ merye ſpeakynge. The onely way therfoꝛe to feliſyte, is fyꝛſt that thou knowe thy ſelfe. Secondely, that thou do nothing after affeccions, but in all thinges after the iudgement of reaſon. Let reaſon be ſoũde & pure, & without coꝛꝛuption, let nat his mouthe be out of taſte, that is to ſaye, let him beholde honeſt thinges. But thou wylte ſaye, it is an harde thinge that

put nat the name of vertu to any maner of vyce.

know thy ſelfe

Do all thynge after the iuge mẽt of reaſon.

thou cõmaundest: who sayth nay? And be syth the sayenge of Plato is true, what so euer thinges be sayre & honest, the same be harde & trauaylfull to obteyne. Nothig is more harde, thã that a mã shuld ouercome hym selfe. But thã is there no grete reward than is selicite. Jheronim⁹ spake ỳ thyng excellentlye, as he dothe al other thynges, nothing is more happy thã a chrysten mã, to whom is promysed the kyngdom of heuen. Nothynge is in greater peryl, than he which euery houre is in ieopdy of his lyfe Nothing is more stronge, thã he that ouercõmeth the deuyll, Nothyng is more weke than he that is ouercome of the flesche. If thou ponder thyne owne strẽgth onely, no thynge is harder, than to subdue the flesh vnto the spirite. If thou shalt loke on god thy helper nothig is more easy, Now therfore, cõceyue thou with all thy myght, and with a feruent mynde and purpose & profession of ghyte life. And whã thou hast groũded thy selfe vpon a sure purpose, set vpõ it, and go to it lustely; mans mynde neuer purposed any thyng feruẽtly, that he was nat able to bryng to passe. It is a greate part of a chrysten lyfe, to desyre with full purpose, and with all his herte to be a chrysten man. That thyng whiche at the fyrste syght or metyng, at the first acquentance or cõming to, shal seme impossible to be cõquered or won, in processe of tyme shal be gently

The saieng of Saint Jerome.

To be wylling to be a chrystẽ mã is a great part of chrystẽ home.

gentyll ynough, & with vse easy, yea & at length thzough custome, shalbe very pleas-saũt. It is a very ppze sayeng of Heliod⁹ The way of vertue is harde at the begyn-nyng but after thou haste crepte vp to the toppe, there remayneth foz the very sure quietnes. No best is so wylde, which wex-eth nat tame by the craft of man. And shal there be no crafte to tame the mynde of ỹ tamer of all thynges? that thou myght be hole in thy body, thou canst stedfastly pur-pose, & cõmaũde thy self foz certain yeres to abstayne from dzinking of wyne, to foz beare the flesshe, and company of women which thinges the phisitian beyng a man pzescribed to the. And to lyue quietly all thy lyfe, eãst thou nat rule thyne affectiõs no nat a fewe monethes? which thig god that is thy creatoure and maker cõmaun-deth the to doo? To saue thy bodye from sycknesse, there is nothynge whiche thou doest nat? To delyuer thy bodye, and thy soule also, from eternall dethe doest thou nat these thynges whiche infideles Ethnyc-y and geneyles haue done?

The waye of vertu in ỹces waxeth easye.

☞ Of the inwarde & outwarde mã, & of the two partes of mã, proued by holy scripture. Cap. vi.

CErtaynly I am ashamed in thzystem mens behalfe, of whome the moste

Christ in mathe. xxiiij. sayth he came nat to make peace but deuision to set the father against the sonne, the sonne agaynst his father, the wyfe agaynste her husbande the husbande against hys wyfe and so forth. The hystorye meaneth that at somtyme & in some places the husbande shulde accept the faythe of christ only & follow hys holsom doctrine & the wife shuld persecute him, somtyme the wyfe shulde folowe christ and the husbande persecute her, & likewise the son his father & the father the sonne.

part folowe as they were brute beastes, they affectiõs & sẽsual appetites, & in this kind of warre are so rude & vnexercised, þ they do nat as moche as know the diuersite betwene reasõ & affectiõs or passiõs. They suppose that thing only to be þ mã which they see & fele, ye & they thinke nothing to be belyde the thinges which offre thẽ self to the sensyble wyttes, whã it is nothyng lesse than so, what so euer they greatly coueyte, that they thinke to be right, they cal peace, certayne & assured bõdage, while reason oppressed & blinded foloweth whither so euer the appitite or affectiõ calleth without resistẽce. That is that miserable peace whiche Christ the auctoure of very peace that hath made bothe one, came to breke, stering vp holsom war betwene þ father & the son, betwene þ husbande & the wyfe betwene those thinges which fylthy cõcoyte had euyl coupled togyther. Nowe then let the authorite of þ philosophers be of lytle weyght, except those same thynges be all taught in holy scripture, though nat with the same wordes. That the phylosophers cal reason, that calleth Paul somtime the spirite, somtyme the inner mã, otherwhyle the lawe of the mynde. That they call affection, he calleth somtyme the flesh, somtyme the body, another tyme the vtter mã and the lawe of the mẽbres, walke (sayeth Paule) in the spirite, and ye shall nat accomplysshe

complysshe the desyres and lustes of the flesshe, for the flesshe desyreth contrary to the spirite, and the spirite contrarye to the flesshe, that he cā nat do whatsoeuer thinges ye wolde. And in another place. If ye shal lyue after the flesh, ye shall dye. If ye walkynge in the spirite shall mortyfy the dedes of the flesshe ye shal lyue. Certayne this is a new chaūge of thiges, that peace shulde be sought in war, & warre in peace in deth lyfe, & in lyfe death, in bondage lybertie, in lyberty bondage. For paule wryteth in an other place. I chastyce my body & bring him into seruitude. Here also the lybertye. If ye be led with the spirite ye be nat subiecte to the lawe. And we haue nat (sayethe he) receyued agayne the spirite of bondage in feare, but the spirite whiche hathe elected vs, to be the chyldren of god. He sayeth in another place. I se another lawe in my mēbres repugnynge agaynste the lawe of my mynde, subduynge me to the lawe of synne, which lawe is in my membres. Thou redest with hym also of the other manne, whiche is corrupte, and of the inner man whiche is remued daye by daye. Plato put two soules to be in one mā. Paule in one mā maketh two men so coupled togither that neyther without other can be eyther in heauen or hell, and againe so seperated, that the deth of the one, muste be the lyfe of the other.

Reysonne the spirite, the inner man, the law of the mynde be one thyng with Paule.

Affeccion, the flesh, the body the vtter man the lawe of the membres, be one thynge with Paule.

Peace, lyfe, lyberte of soule is the warre deth, bōdage of the body.

A double mā

To

To the same (as I suppose) pteine those thinges which he wrote to the Corinthes

The last adā in Christ

The fyrst man was made into a lyuynge soule. The laste Adam was made in to a spirite quyckenynge: but that is nat fyrste whiche is spirituall, but that whiche is lyuynge, than foloweth whiche is spirytuall. The fyrst manne came of the earth, hym selfe terrestriall. The seconde came from heuen, and he him selfe celestial. And bycause it shulde moze euydently appeare these thynges to pertеyne nat onelye to Chryste and Adam, but to vs all, he added sayinge. As was the man of the erth, such are terrestiall, & erthly persons. As is the celestiall man such are the celestiall ysons. Therfoze as we haue bozne the ymage of the erthly man, euen so nowe let vs beare the ymage of the celestiall manne. Foz this I say brethren, that flesh and blonde shall nat possesse the kyngdome of heuē, noz corruption shall possesse in corruption Thou pceyuest playnly how in this place he calleth Adam made of erth, that thing which in an other place he calleth the flesshe, and the vtter man which is corrupte. And the same thynge certaynly is also the body of deth wherwith Paule agreued cryed out Oh wretched man that I am, who shal deliuer me frō this body of deth? In conclusion Paul declaryg the most diuirs fruite of the flesshe & of the spirite, wryteth in an other

Jacob hygnifyeth the spirite Esau the flesh

Jacob & Esau the sōes of Isaac & Rebecca fought i theyr mothers bely, she coūseyled with god, & he answered, of thē shal sprige two contrary people which shulde euer be at.

other place, sayeng. He that soweth in his flesshe, shall also repe or mowe of his flesh corruptiō: but he that soweth in the spirite shall repe or mowe of ꝑ spirite life eternal. This is the olde debate of two twynnes Jacob and Esau, which before they were brought forth into lyght, wrastled within the cloysters of ꝑ mothes bely. And Esau verely caught frō Jacob the preemynence of byrth, & was first borne: but Jacob prevēted hym agayne of his father blessynge. That whiche is carnall cōmeth fyrste, but the spirituall thynge is euer best. The one was reed, high coloured and roughe with heere: the other smothe. The one vnquiet & an hunter: the other reioysed in domestical quietnes. And the one also for hunger solde his right that apteined to him be inheritaunce, in that he was the elder brother whyle he entred with a vyle prest and rewarde of voluptuousnes, fell from his natyue libertye, in to the bondage of synne. The other procured by craft of grece that whiche belonged nat to him by ryghte of law. Betwene these two brethren though both were borne of one bely, & at one time yet was there neuer ioyned perfyte concorde. For Esau hateth Jacob. Jacob for his parte though he quyteth nat hate for hate, yet he fleeth & hath euer Esau suspected, neyther dare come within his daunger. To the lyke wyse, what so euer thyng

affection

warre but the elder shuld serue the yonger. Esau was first borne & Jacob folowed holdyng Esau fast by the fote. Afterwarde Esau beyng a hungred solde to Jacob his enheritāce for a messe of porage, when Isaac was olde he bade Esau for kyll some venison that I might eate of it & bleste the or I dye. But by the deuice & meanes of the mother Jacob stale away his fathers blessyng & was made lorde of his brother. Then came Esau waylyng to haue a blessyng, then answered the fa-

ther; I haue made him the lorde.

After that Jacob sawe our lorde face to face.

In goodmē the spirite whiche is figured by Jacob ruleth the body obeyeth. In euyll men the flesshe whiche is signified by Esau ruleth on hym the empyre or domynyon of the spirite.

The woman here signifyeth a carnall persone which thaunged by grace of fayth folowerth the bidding of the spirite in euerythynge.

affectiō cōsenteth or pswadeth: let it be suspected, for the doubtfull credence the cōfessyour. Jacob onely sawe the lorde: Esau as one delitting ī blode liueth by the sworde To cōclude whā the mother asked cōsel of the lorde, he answered, the elder shalbe seruāt to the yonger. And Isaac the father added: thou Esau shalt do seruyce to thy brother. And the time shal come whā thou shalt shake of & lose his yoke frō thy neck The lorde ꝓphecieth of good & obediēt ꝑsons, the father of euyl & disobediēt ꝑsons The one declareth what ought to be done of all men: the other told afore hande what the moste parte wolde do Paule wylleth that the wyfe be obedient to her husbande for better is (sayth scripture) the iniquite of the man than the goodnes of the woman. Our Eue is carnall affectiō, whose eyen ꝑ subtyle and crafty serpēt dayly troubleth and vexeth with tēptacion, & she ones corrupted goth forth & ceaseth nat to puoke and entyce the man also through cōsent to be partaker of the iniquite or mischeuous dede. But what redest thou of ꝑ new woma, of her I meane that is obediēt to her husbande? I wyl put hatred betwene the (meanyng the serpent & the woman) & betwene her generaciō & thyne, she shal trede downe thy heed & thou shalt lay awayte to her hele. The serpent was caste downe on his brest, the deth of Christ weakened his

The womā figureth affectiō

The mā reson

violence

violence, he now only lyeth awayte to her hele pryuely. But the womā through grace of fayth, chaunged as it were into a man, boldly treadeth downe his venymous heed. Grace is encreased, and the tyranny of the flesshe is diminished whan Sara was mi nyshed and decaye, than dyd Abraham (god beynge the authour) growe and en create. And thā she called hym nat husbād but lorde, neyther yet couide she obtayne to haue a chylde before she was dryed vp & woxen barayne, what I praye ꝑ brought she forth at the last to her lorde. Abraham now in her olde dayes, ye & past chylde bea ring? Verely Isaac, that is to say ioy. For as lone as affections be waxed olde & are weake in a man, than at the last springeth vp that blessed tranquilite of an innocent minde, with sure quietnes of the sprite, as it were a cōtinual feest. And as the father let nat his wyfe haue her pleasure without adulterē euen so hath he the sporting of the children togyther suspecte, I meane of Isaac with Ismael. Sara wold nat that the chyld of a bondwomā & the child of a fre womā shuld haue cōuersacīō togyther at that age but that Ismael (whyle as yet youth is feruent) shuld be banished out of presence, lest vnder colour of pastyme, he might entyce & drowe vnto his owne ma ners, Isaac yet yonge and tender of age. Now was Sara an old wyfe & now had brought

Abrahām hād a son by hȳ ser uaunte Agar whose name was Ismael & another by hȳ wyfe Sara whō he called Isaac Ismael was moche el der then Isaac & in plaiengto gyther myscn treated Isaac wherwithsara displesed bad Abraham put awaye thy ser uaunte Agar with her sō als so which Abra ham was loth to do, but god cōmaūded hi to obey hȳ wy ues requeſt.

Let youth flee the occasion of synne.

brought forth Isaac, yet mistrusteth Abra hã except ꝑ ãswer of god had approued his wyues counsel. He is nat sure of the womã vntyll he herd of god: ꝙ al thinges ꝑ Sara hath layd to the heare her voice. O happy old age of thē, in whō so mortyfied is the carnal mā made of the erth, that he in nos thynge despyed the spirite, which agremēt whether in al thinges ꝑfite may happē to any mā in this lyfe or no, verely I dar nat affirme: paduenture it were nat expedient

Trouble of the flesh is expedient to the exercise of vertue & custody of humylyte.

For euē vnto Paul was giuē vnquietnes & trouble of the flesche, the messēger of Sathan to vexe him withall. And at the thyrd tyme whan he despyred the lord to haue the messēger taken frō him, Thā had he none other ãswer but only this. Paul my grace is sufficiēt for the. For strēgth is wrought & made pfyte in weaknes. In dede this is a new kinde of remedy. Paul lest he shulde be proude, is tempted with pryde, that he might be strong in Christ, he is cōpelled to be weake in him self. For he bare the treasure of celestial reuelacions in a vessell of erth: that the excellencie shuld depēde of ꝑ might of god, & nat of him self, which one example of the apostle putteth vs in remēbrace & warneth vs of many thigs. Fyrst of all that whan we be assauted of vyces,

When thou art tēpted fall to prayer.

imediatly we must gyue our self to prayer & often tymes desyre helpe of god. Moreouer that temptacions to perfyte men are

nat

nat perylous: but also are very expedient to the ꝓfitnaūce and ꝓfeseruing of vertue Last of all we be admonissshed that whan all other thinges are full tamed, than the vyce of vayne glozy euen in the cheke tyme of vertues, layeth awayte: & that the vyce is as it were Hydza whō Hercules fought withall, a quicke mōstre longe of lyke and frutful, by reason of her owne wounded which at the last ende whā all labours be ouercome can scarce be distroyed. Neuerthcles cōtynuall & ipoztunate labour ouercometh all thyngis in the meane tyme whyle the mynde rageth & is vexed wt vehement ꝓturbacyons, by almaner meanes thruste togyther, pull and draw owne, beholde & bynde fast this Ꝓzotheus wt tough bāds, whyle he goeth about to chaūge him selfe into all wonderfull thinges, into fyre, into the shape of some terrible wylde beest, & in to a rēning ryuer, & neuer leaue him vntyl he come agayne into his owne natural lyknes and shape, what is so like Ꝓzotheꝰ, as is the affectiōs & appetites of folcs which drawe thē somtyme into beestly and body ly lust, somtyme into mad yre oz wzathe ether whyle into poison enuy and straūge factions of vyces? Agreeth it nat well that the excellent connynge poete Virgyll sayde than shal diuers similitudes and talcions of wylde beastes delude and mocke, foz sodaynly he wyll be a fearfull swyne, hydra was a serpente with manie heddes of whiche one was immortal with her fought hercules & whēsmoeuer of one heed vij sprange for it, At the last he fought with a burning sword and so seredhe their nekes that they conde no more sprynge.

Ꝓtheus that is to say affection must be holden downe. protheus is a god whiche chaūgeth him to al maner fashyons, he is a grete ꝓphester but he wyll tell nothinge without cōpulsion. Virgyll rehersethof arestew which hadlost hisbestyā cōs-

felled with his mother cu ine a goddes how he might reste re thē agayne she sēt him to pibe? taught a craft to bind hym vntyll he had tolde, the trouth, then taught pryeus how of a deed y purified ore they might be restored again iacob wrastled with an aūgel all night, whō in the morning he wolde nat let go vntyl he had blessed him in the same place, the aungell smote his thygh and the synewes shrāke so that Jacob halted on the one leg after that,

and foule tygre, and a dragon ful of scales and a lyonesse with a redde mane, or shall cōterfayte the quicke soūde of the flame of fyre. But here haue i remēbraūce what foloweth. The more he chaungeth hym self into al maner of similitudes the more my sōne (sayth Virgyll) straine thy tough bandes. And also because we shal nat nede to returne agayne to fables of poetȝ, thou shalt by thensample of the holy patryarke Jacob lerne to endure & to wrastle lustely all nyght vnto the morning of gods helpe begyn to gyue lyght. And thou shalte saye, I wyll nat lette the departe excepte thou shalt haue giuen me thy blessing first. But what rewarde of this victory & great vertue that myghty & excellent stronge wraster obtayned, it is certaynly very profitable to here. Fyrst of all god blessed hym in that same place. For euermore after that the temptacyon is ouercome, a certayne synguler encrease of diuine grace is addid vnto a man, wherby he shulde be an other tyme mocke more surely armed than he was before agaynst thassaulte of his enemye. Furthermore by touchyng the thygh the synowe of the conquerrour wyndred and shronke, and he began to halte on the one fote. God curseth them by the mouth of his prophete which halte on both theyr fete, that is to say, them which wyll bothe lyue carnally, & please god also. But they

be

be happy in whome carnall affections be so mortifyed, that they beare a leane most of al to the ryght fote, that is, to the spirite. Fynally his name was chaunged: of Jacob he was made Israel, and of a bely wrastler, a quyet person. After thou haste chastyled thy flesshe, and crucifyed it with vyces and concupiscences, than shall tranquylyte and quyetnesse without all trouble come vnto the, that thou mayste be at leyser to beholde the lorde, that thou mayst taste and fele that the lorde is pleasaunte and swete, for that thynge is signifyed by Israell. God is nat sene in fyre, or in the worlde wynde and trouble rage of temptacions but after the tempest of the deuyl (yf so be thou shalt endure perseuerantly) foloweth the hyssynge of a thynne ayre or wynde of spiritual consolation. After that ayre hath brethed quyetly vpon the, than apply thyne inwarde eyen, and thou shalt be Israel, and shalt say with him. I haue sene my lorde, and my soule is made hole. Thou shalte se hym that sayde: no flesshe shall se me. Consydre thy selfe diligently yf thou be flesshe, thou shalte nat se god yf thou se him nat, thy soule shall nat be made hole. Take hede therfore that thou be a spirite.

God appereth after a great tempest.

Ye hathe walked .xl. dayes & xl. nyghes vnto the mounte of Orel where he prayed in a caue, A voyce bad him come forth & stande afore god and then came a great wynde then a quakig thē fyre, & god nat in the fyre than folowed the hyssynge of thynne ayre, and then appered god to Elyas.

☞ Of thre partes of mā, the spirite, the soule & the flesshe. Cap. vii.

Origene in his first boke vpō the epistle of s paule to the romayns makes the this diuysyon.

THese thynges afore writtē, were euen a great deale more than suffycyent: neuer the lesse ꝑ thou mayste be cōmwhat more sensybly knowen vnto thy selfe, I wyll reherse compendiously the diuysion of man, after the discrypcyon of Origene, for he foloweth Paule, makyng thre partes, the spirite the soule, and the flesshe, whiche thre partes Paule ioyned togyther, writtyng to the Thessolonicenses. That your spirite (sayth he) your soule & your body may be kepte clene and vncorrupte that ye be nat blamed or accused at the comyng of our lorde Jesu christ And Esayeas (leuing out the lowest part, maketh mencion of two sayeng my soule shall desyre & longe for the in the nyght, ye and my spirite and my herte stryngeth I wyll wake in the morrynges for to please the. Also Daniel sayth, let the spirites, and soules of good men laude god. Out of the which places of scripture Origene gatherth nat agaynste reason the thre portions of mā, that is to wete, the body otherwise called the flesshe, the most vyle part of vs wherin the malytius serpent through ongynall trespace, hath wryten the lawe of synne, wherwithall we be prouoked to fylthynes, and also yt we be ouercome we be coupled & made one with the deuyl. Than the spirite wherin we represent the similitude of ꝑ nature of god, in which also our moste

The flesshe

The spirte.

moste blessed maker after the ozygynall paterne and example of his owne mynde hathe grauen the eternall lawe of honesty with his figer, that is with his spirite the holy goost. By this part we be knyt to god and made one wt him. In the thyrde place and in the myddes betwene these two he putteth the soule, whiche is a parte taker of the sensible wyttes & naturall mociõs. She as one in a seditious & wrangling cõmune welth must nedely ioyne her selfe to the one parte oz the other, she is troubled of both partes, she is at her lyberte to whether part she wyll enclyne, if she forsake ꝑ flesshe and conuey her selfe to the partes of the spirite, she her selfe shal be spũal also. But and yf she cast her selfe downe to the appetites of the body, she shall growe out of kynd into ꝑ maner of that body. Thys is it that Paule ment wryting to the Cho rintes. Remembre ye nat that he that toyneth him selfe to an harlot is made one body with her: but he that cleueth to the lorde, is one spirite with hym. He calleth the harlot the frayle & weake parte of the man. That is that pleasaunt & flatteringe womã, of whom thou redest in the secõde chapiter of pzouerbes on this wyse. That thou mayst be delyuered from a straunge woman, and from a woman of an other countre, which maketh her wordes swete and pleasaunt, and forsaketh her husbãde

Thou must remẽbre the soul the spirite to be one substãce, but in the soule be many powers as wit wyll, memory but the spirite is the moste pure & fardest fro corruption the most hygh diuine portiõ of our soule. Capax of god imediatly where in god hath grauẽ the law of honesti that is to saye the lawe naturall after the similitudeof the eternal law of his owne mynde.

ts whom she was maried i her youth, and hathe forgotten the pmise she made to her lorde god, her house boweth downe to deth and her path is to hell, who so euer goeth in to hell, shal neuer returne, nor shall attayne to the path of lyfe. And in the. vi. ca. That thou mayste kepe the frome an euyl woman, and frō the flattering tonge of a straunge woman let nat thy hert meite on her beautye, be nat thou discreyued with her beckes, for the pryce of an harlotte is scarce worth a pece of brede, but the womā taketh away the precious soule of the manne. Dyd he nat whan he made mencion of the harlot, the hert and the soule expresse by name thre partes of mā. Agayne in the. ix. chapiter. A folysshe woman euer bablyng and ful of wordes, swimming in pleasures, & hath no lernyng at all, sytteth in the dores of her house vpon a stoole in an hyghe place of the cytye to call thē that passe by the waye and be goynge in theyr iourney, who so euer is a chylde, lette hym tourne into me, & she said vnto a fole & an herteles pson, water that is stollen is plesaūter, & breed that is hyd pryuely, is sweter. And he was nat ware that there be gyaūtes, and theyr gestes be in the bottom of hell. For who so euer shal be coupled to her he shal discende into helle. And who so euer shall departe frō her, shall be saued I beseche the, with what colours could

more

more worthely haue bene paynted and set out eyther the venymous entycementes and wanton pleasures of the poysoned fleshe, prouokynge and tēptynge the soule to fylthynesse of synne, or elles the impoztunate of the same, crying & strouig agaynste the spirite, or the wretched ende that soloweth, whan she dothe ouercome the spirite. To conclude therfore, the spirite maketh vs goddes, the fleshe maketh vs beestes, the soule maketh vs men, the spirite maketh vs relygyous, obedyente to god, kynde and mercyfull. The fleshe maketh vs dispysers of god, dysobedyente to godde, vnkynde and cruell. The soule maketh vs indifferente, that is to saye, nether good nor badde. The spyryte desyreth celestyall thinges, the fleshe desyreth delycate and pleasaunt thynges. The soule desireth necessary thynges the spirite carieth vs vp to heuen, the fleshe thrusteth vs downe to hell. To the soule nothynge is imputed, what so euer is carnall or springeth of the fleshe, that is fylthy, whatsoeuer is spirituall procedynge of the spirite, that is pure, perfyte & godly, whatsoeuer is naturall & procedeth of the soule, is a meane & indifferent thynge nether good nor badde, wylte thou more playnly haue the diuersitie of these thre partes shewed vnto the as it were with a mannes fynger & certaynly I wyll assaye

Thou art vnder the reuerent feare of the parẽtes: thou louest thy brother, thy chyldren & thy frende: it is nat of so great vertu to do these thinges, as it is abhompnable nat to do them. For why shuldest thou nat beynge a chrysten mã, do that thing which the gentyles by the teachyng of nature do ye whiche brut beastes do? That thynge that is naturall shall nat be imputed vnto meryte. But ỹ art come into such a strayt case, that eyther the reuerence toward thy father must be despised, the inwarde loue towarde thy chyldren must be subdued, the benivolence to thy frende set at nought, or god must be offẽded. what wylt thou now do? The soule standeth in the myddes betwene two wayes: the flesh cryeth vpon her on the one syde, the spirite on the other syde. The spirite sayeth, god is aboue thy father, thou arte bounde to thy father but for thy body only. To god thou art boũde for all thynge that thou hast. The flesche putteth the in remembraunce, sayenge. Except thou obey thy father he wyll dysherite the, thou shalt be called of euery man an vnkynde and vnnatural childe, loke to thy profite, haue respect to thy good name and fame. God eyther dothe nat se, or els dissimuleth and wetyngly loketh besyde it, or at the lest wyl be sone pacified agayne. Now thy soule doubteth, nowe she wauereth hyther and thyther: to whether of eyther

That whiche is naturall deserueth no reward.

ther parte she tourne her selfe, euen that same shall she be what so euer that is she goeth vnto. If she obey ꝑ harlet the flesshe (the spirite despiseth) she shal be one body with the flesshe. But and if she lyft vp her selfe and accẽde to the spirite (the flesh set at nought) she shal be transposed & chaunged into the nature of ꝑ spirite. After this maner accustome to examine thy selfe prudently. The errour of those mẽ is exceding great which oftentimes wenen that thing to be perfyte vertu and goodnes which is but of nature, & no vertu at all. Certayne affeccions somwhat honest in apperance & as they were disguised with visers of vertue, discerneth negligẽt ylons. The iudge is hasty & cruel agaynst the felon, or hym that hath trespased the lawe, he semeth to him selfe constant, & of grauite, vncorrupt and a man of good conscience, wylte thou haue this man discussed? If he fauour his owne mynde to moche and folowe a certayne naturall rygorousnes, without any greke or sorow of mynde, y aduẽture with some pleasure or delectation, yet nat ieaparynge frõ the office & duty of a iudge, let him nat forthwith stande to moche in his owne conseyte. It is an indifferent thyng that he dothe. But yf he abuse the lawe for pryuate hate or inuye, now is it carnall that he dothe, and he cõmytteth murther. But & if he fele great sorow in his mynde

The soule doubteth.

Some affections be dysgysed with visers of vertue.

An example of the Iudge.

because he is compelled to distroy and kyl hym whome he had leuer haue amended and saued, and also enioye punyshement accordynge to the trespace, with suche a mynde, with suche sorowe of herte, as the father cõmaundeth his singulerly beloued sone to be cutte, launcen, or seared: of this maner shall it be spirituall that he dothe.

Some men re ioycenaturally with some cer tayne thynges

The moste part of men through proneste of nature and some specyall propertye, eyther reioyce or abhorre certayne thynges Some there be whom bodyly lust tykleth nat at al, let nat them by & by ascribe that vnto vertue, which is an indifferent thing For nat to lacke bodely luste, but to ouercome bodely lust, is the office of vertue. An other man hath a pleasure to fast, a pleasure to be at masse, a pleasure to be moche at church & to say a great deale of Psalmodye examyne after this rule that thynge which he doth. If he regarde the cũmune fame of aduantage, it smelleth of ꝑ flesshe and nat of the spirite. If he do folow but his owne inclinacion (for he dothe that whiche pleaseth his owne mynde) than he hathe nat, wherof he ought so greatly to reioyce, but rather wherof he ought to feare. Beholde a ieoperdous thynge vnto thy selfe. Thou prayest and iudgest hym that prayeth nat. Thou fastest, and condempnest him that fasteth nat. Who so euer doth nat that thou doest, thou thynkest

The rule of true pryse.

Let a christen man marke this well.

kest thy selfe better than he, bewaare leaste thy faste pertayne to thy flesshe. Thy brother hathe nede of thy helpe, thou in the meane space mombleste vp thy prayer vnto god, & wylte nat be knowen of thy brothers necessyte. God shall abhorre these prayers, for how shall god here the whyle thou prayeste, whan thou which arte a mā canst nat fynde in thyne herte to heare an other man. Perceyue also an other thynge Thou louest thy wyfe for this cause onelye, that she is thy wyfe? Thou doest no greate thyng, for this thinge is commune as well vnto infideis as to the. Or elles thou louest her for none other thynge but bycause she is to the pleasaunt & also delectable. Thy loue nowe drawethe to thy flesshe warde. But thou louest her for this thynge chefly, bycause thou haste perceyued in her the ymage of chryste, whiche is godly reuerence, modesty, sobrenesse, chastite, and nowe louest nat her in her selfe, but in Chryste, yea, rather Chryste in her. After this maner thou louest spiritually Notwithstandynge we shall saye more of these thinges in theyr places.

The chaste loue towarde thy wyfe.

☞ Certayne generall rules of true chrysten lyuynge. Ca. viii.

NOw for bycause we haue opened as me semeth the way (howe soeuer we haue

haue wone it) and haue prepared as it were certayne stuffe and mater vnto the thynge whiche was purposed. We muste haue to that whiche remayneth, leest it shulde nat be an Enchiridion, that is to saye, a lytyl treatyse handsome to be caryed in a mānes hande, but rather a great volume, we wyll enforce to gyue certain rules, as they were certayne poyntes of wrastelyng, by whose gyding & conueyaunce, as it were by the gyding of the threde of Dedalus, we may easely plunge vp out of the blynde errours of this worlde, as out of Labirinth? whiche is a certayne comberous maze, & come vnto the pure and clere lyght of spirituall lyuing. None other science is there which hath nat her rules. And shall the crafte of blessed lyuyng onely, be without the helpe of all maner preceptes? There is without fayle a certeyne crafte of vertuous lyuing and a discyplyne, in whiche who so euer exercyse them selfe mankully, them shall fauoure that holye spirite, whiche is the promoter and bynger forwarde of all holy enforcement and godly purposed. But who so euer sayth, depart frō vs we wyll nat haue the knowle of thy wayes, these men the mercye of god, refuseth, bycause they fyrst haue refused knowlege. These rules shall be taken partly of the persons of god, of the person of the deuyll, and of our persone partly of the thinges that is to say

Enchiridion.

Lerne the crafte of ver lyfe.

to say of vertues & vyces, and of thynges to them annexed, partely of the water or stuffe wherof vertues or vices be brought They shall profyte singlerly agaynst thys ayls, the remanentes of ozygynall synne. for though baptisme haue wyped away the spotte, yet there cleueth styll in vs a certayne thinge of the olde disease lefte behynde bothe for the custodye of humilite, and also for the mater and encrease of vertue. These cuyls be blyndnes, the flesshe and infirmitie or weaknes. Blyndnesse with the myst of ignorannce dymmeth the iudgemēt of reason.. For partly the synne of our fyrst progenitours, hath nat a lytle dulked that so pure a lyght of the countenaunce, resemblaunce or similitude of god which our creatour hath shewed vpon vs And moche more corrupte bryngynge vp leude company, frowarde affections, derkenes of vyces, custome of synne hath so cāsted it, that of the lawe grauē in vs of god scarce any signes or tokens doth appere. Than as I began, blyndnes causeth that we in the election of thiges be as good as halfe blynded & discrymed with errour, in the stede of the best, folowynge the worst, preferryng thingf of les valure, before thynges of great pryce. The flesshe troubleth the affection so moche, that euen thoughe we know what is best, yet loue we the cōtrary. Infirmitie & weakenes maketh vs

that

that we beynge ouercome eyther with ydyoulnes or with temptacion, forlake the vertue which we had ones gotten and atteyned. Blyndenes hurteth the iudgemēt the flesshe currupteth the wyll: infirmitie weaketh constancye. The fyrst point therfore is, that thou cā discerne thinges to be refused, from thynges to be accept, & therfore blyndnes must be take away: lest we stomble or staker in the election of thynges. The nexte is, that thou hate the euyll as sone as it is ones knowen, and loue that whiche is honest and good: and in this thynge the flesshe muste be ouercome, leest cōtrary to the iugement of the mynde, we shulde loue swete and delectable thinges in the stede of hoilsome thinges. The thyrde is that we cōtinue in these thinges which we began wel, & therfore ꝑ wekenes must be vnderset, lest we forlake the way of vertue wt great shame, thā yf we had bene neuer about to walke or entre therin. Ignorannce must be remedyed, that thou mayst se which way to go. The flesshe must be tamed, lest she lede the aſyde out of the high way ones knowen, into ꝑ pathes, weakenes must be comforted, leſt whē thou hast entred into ꝑ strayght way, thou shuldest eyther kaynt or stop or turne backe agayne or leſt after thou hast ones set thy hande to the plow thou shuldest loke backward, but must reioyce as a straūge gyaunt to haste.

Euyll must be knowen & had in hate.

Perseuerance must be had.

the way, euer stretchyng forth thy selfe to those thynges which he afore the, without remembraūce of those thinges which be behynde the, vntyl thou mayst lay hande on ꝑ rewarde oppoynted, & on the crowne promysed to them ꝑ cōtynue. Vnto these thre thynges therfore, we shall apply certayne rulers accordyng to our lytyll power.

☞ Agaynste the euyll of ignorauncs the fyrst rule. Capi. ix.

BVt in as moch as fayth is the only gate vnto Christ, the first rule must be ꝑ thou iudge very well bothe of him & also of scripture, gyuen by his spirite & that thou byleue nat with mouthe only, nat fayntly, nat negligētly, nat wubtfully, as the cōmune rascall of christen mēdo: but let it be set faste and immoueable throughout all thy brest, nat one iote to be contayned in them, that appertayneth nat greately vnto thy helthe. Let it moue the nothyng at all, that thou sest a great part of men so lyue, as though heauen and hell were some maner tales of olde wyues, to feare or flatter yonge childzen withal but byleue thou surelye, and make no haste. Though the hole worlde shulde be made at ones, though the elementes shulde be chaūged, though the aungels shulde rebel: yet verite can nat lye, it can nat but come, whyche

we must iudge well of scripture.

Counterfeyte nat euyl ꝑsons

Probatiōs of christen fayth

whiche god tolde before shulde come. If
thou beleue he is god, thou muste beleue
nedes that he is true also. On this wyse
thynke with out wauerynge, nothing to be
so true, nothing to be so sure, and without
doute of these thinges, which thou readest
w thyne eares, whiche thou presently be-
holdest with thyne eyen, which thou han-
diest with thy handes, as these are which
thou redest in the scriptures, which god of
heuen that is to say, verity gaue by inspi-
ration, which the holy prophetes brought
forth, and the blonde of so many martyrs
hath approued: vnto whiche nowe so ma-
ny hundred yeres the consente of all good
men hath agreed & set theyr seales: which
Christe here beynge fleshe bothe taught
in his doctrine and expresly represented or
counterfayted in his maners and lyuinge.
Vnto whiche also myracles beare wytnes
whiche the deuyls confesse, and so moche
beleue, that they quake and tremble for
feare. Last of all, whiche be so greable vn-
to the equitie of nature, whiche so agrees
betwene them selfe, & be euery where lyke
them selfe, whiche so rauisheth the mynds
des of them that attende, so moueth and
thaungeth them. If these so great tokens
agree vnto them alone, what the deuyls
madnes is it to doubte in the fayth? If
the lest way of thinges passed, make a con
iecture of thynges to come. Howe many
hows

howe great thinges also, howe incredyble to be spoken dyd the prophetes tell before of christ: whiche of these thinges came nat to passe? shall he in other thynges disceyue which in them disceyued nat? In conclusyon the prophetes lyed nat, & shall Christ the lorde of prophecy lye? If with this and suche other lyke cogytacyons, thou oftentymes stryre vp the flame of fayth, and than feruently desyre of god to encrease thy faith I shall meruayle yf thou canst be any longe tyme an euyll man. For who is all togyther so vnhappy and full of mysscheke, but that he wolde depart from vyces, yf so be he vtterly beleueth that with these momentany pleasures, helyde the vnhappye veration of conscience and mynde, is purchased also eternall p anisshementes. On the other syde, if he surely beleued, for this tempozall and lytle worldly veracyon, to be gyuen vnto good men an hundred folde ioye of pure conscyence, and at the laste, lyfe immortall.

☞ The seconde rule. Cap. x.

LEt the fyrst poynte be therfore that thou doute in no wise of the promises of god. The next, p thou go vnto p way of lyfe, nat slouthfully, nat fearfully: but with sure purpose, vp al thy hert, with a confident mynd, & (if I may so say, with

We must entre into the waye of helth & saluacion boldly and with stoute corage.

Egypte signyfieth bōdage, afflictyon, vyces & blindnes The Israelytis beig a hōdred in deserte wyl shed togoback again to Egipte, sayenge to Moyses howe happi werewe when we saate there by the potts of fleihe. Lot wascōmāded to depart hastely out of Sodoma & nat to loke backe, his wife loked back & was turned i to a salt stō, so we may neyther with the Israelytes desyre to goo backe agayne to the pleiyrs

suche mynde as he hath that wolde rather fyght than dryncke: so that thou be redy at all houres for Christes sake to lese bothe lyfe & goodes. A sloth ful man wyl & wyll nat, The kyngdome of heuen is nat goten of negligent & recheles plons, but plainly reioyseth to suffre violence: And violente plons violently obtayne it. Suffre nat the affectyon of thē whom thou loueſt synguslarly to holde the backe hastynge thyther warde let nat the pleasures of the worlde call the backe agayne: lette nat the care of thy housholde be any hyndraunce to the. The chayne of worldly besyneſſe must be cut asonder, for surely it cā nat otherwise be losed. Egypte must be forsaken in such maner, that thou turne nat agayne in thy mynde at any tyme vnto the flesh pottes. Sodoma must be forsaken vtterly hastely & at ones it is nat lawful to loke backe The womā loked backe, and she was turned into the ymage of a stone. The man hathe no leyser any where, to abyde in the regyon, but is commaunded to haste in to the mountayne, onleſſe he had leuer peryſſhe. The prophete cryeth out that we shulde flee out of the myddes of Babylon The departynge of israelyte from Egypt, is called flyght or runnynge awaye, we be commaumded to flee oute of Babylon hastely, and nat to remoue a lytle and a lytell slowly. Thou mayſte se the moſte parte of

men

then prolonge the tyme, and with very slowe purpose go aboute to flee from vyces, whan I haue ones rydde my selfe out of suche and suche maters, saye they, ye whan I haue brought that and that besynes to passe. Oh foole, what & yf god this same daye take agayne thy soule frō the: perceyuest thou nat one besines to ryse of an other, and one vyce to call in an other, why rather doest thou nat to daye that thynge whiche the soner thou doest, the easyer shall it be done: Be dylygent some other where in this mater to do ralshely, to ronne heedlong, and sodaynly, is there of all and moste profytable. Regarde nat nor ponder howe muche thou forsakest: beyng sure that christe onely shall be sufficient for all thyngs, Onely be bouldē to cōmyt thy selfe to him with all thyne herte. Be thou mystrust thyne owne selfe. Aduēture to put vnto him all the gouernaunce of thy selfe. Truste thy selfe no longer: but with full confidēce cast thy selfe from thy selfe to him, and he shall receyue the. Cōmyt thy care and thought to the lorde, and he shall nourysshe the vp, that thou mayst syng the song of the same prophete The lorde is my gouernoure, and I shall lacke nothynge. In a place of pasture he hath set me, by the water syde of comforte he hath brought vp me, he hath conuerted my soule. Be nat mynded to part thy selfe

of Egipt of vyces & sinne neyther with the wyfe of Lotte may loke backe agayne to our olde cōuersacyon.

There maybe no plongynge tyme i flyenge vyces.

Confidence in god.

Serue Christ al to gyther, & no man elles.

in to two: to the worlde and to Chryste. Thou canneſt nat ſerue two mayſters: there is nat felowſhyppe betwene god and Beliall. God canne nat awaye with them whiche halte on bothe theyr legges: his ſtomake abhorreth them whiche be neyther hote nor colde, but luke warme God is a very ialouſe louer of ſoules: he wyll poſſeſſe onely and al togyther that thynge whiche he redemed with his bloude. He can nat ſuffre the felowſhyp of the deuyll whome he ones ouercame by his deathe.

Two wayes onely, the one of ſaluatiō the other of ꝓdicō

There be but two weyes onely. The one whiche by folowyng the affectyons leadeth to perdicion. The other whiche throughe mortyfyenge of the fleſſhe: ledeth to lyfe. why douteſt thou in thy ſelfe. There is no thyrde waye. Into one of theſe two thou muſte nedes entre, wyll thou or wyll thou nat. What ſo euer thou arte, or of what degree, thou muſt nedes entre in to thys ſtrayte waye, in whiche fewe mortall men walke. But this waye Chryſte hym ſelfe hathe trode, and haue troden ſythe the worlde beganne, who ſo euer pleaſed god This is doutcles ꝑ incuitable neceſſite to the goddeſſe Adraſta. It cā nat be chaſen but ꝑ thou muſte be crucyfyed with chriſt as touchynge the worlde, yf thou purpoſe to lyue with chriſte. Why lyke fooles flatter we our ſelfe, why in ſo weyghty a matter diſceiue we our ſelfe? One ſaith, I am

Adraſta neme ſis or Rhāmnuſia is a goddeſſe whiche puniſheth inſolēcy ſhe forbiddeth that any man loke to hyghe if any ſo do eſcapeth nat vnpunyſhed thoughe it be

nat

nat of the clargye or spirituall man. I am of the worlde, I can nat but vse ꝑ worlde In other thynketh, thoughe I be a preeste yet am I no monke, let hym loke vpon it. And the monke also hath toũde a thing to flater him self wt all, though I be a mõke sayth he, yet am I nat of so strayte an ordre as such & such. An other sayth. I am a ponge man I am a gentle mã I am ryche I am a courtier, & to be shorte, a price, those thinges pertayne nat to me whiche were spoken to thapostles. Oh wretche than a preyneth it nothynge to the that thou shuldest lyue in christ. If thou be in the worlde in christe thou art nat. If thou call the sky the erth, the see, and this cõmune ayre the worlde, so is there no mã whiche is nat in the worlde. But & ꝑ thou call the worlde ambition, desyre of honour, promotion, or authoritie, pleasures, couetousnes, bodely lust, certaynly so art thou wordly, a christen manne thou art nat. Christe spake indifferently to all men, whosoeuer wolde nat take his crosse & folowe him, coude be no mete man for hym, or be his disciple. To dye with Christe as touchynge the flesshe, is nothyng to the, ꝑ to lyue by his spirite pertayneth nothynge to the. To be crucyfyed as touchig the worlde, preyneth nothyng to the, ꝑ to lyue godly or in gods grayne nothyng to the To be buried togyther wt Christe belongeth nothyng to the.

neuer solate if any beso knoff insolency we say take hede wh amnusia seeth the well ynoughe.

Euery man puteth to an other the lyfe of Christ and sayings of his apostles.

The worlde.

The rewardis gyuen to hym that laboreth.

ſe to aryſe agayne to eternal glory, belong nothynke to the. The humilite, pouerte, tribulacyon, vyle reputacyon, the labourous agonyes & ſorowes of Chriſte, pertayn no thynge at all vnto the, yf the kyngdome of him ptaine nothynge vnto the, what can be more leude than to thynke the rewarde to be cõmune as well to the as to other, & yet neuertheleſſe to put the labours wher by the rewarde is obteyned, from the to a certayne fewe perſons, what can be more wanton or nyce than to deſyre to raygne with the heade and yet wyl take no paine with him. Therfore my brother loke nat ſo greatly what other men do, & in compa ryſon of them flater or pleaſe thy ſelf. To dye as touching ſynne, to dye as touching carnal deſyres, to dye as touchynge the worlde is a certayne harde thinge, & knowen to very fewe, ye thoughe they be relygious, & yet is this ꝑ cõmune & general ꝑ feſſyon of all chriſten men. This thynge a great whyle agone thou haſt ſworne & holyly ꝑmiſed in the tyme of baptiſme. Thã which vowe, what other thing can ther be eyther more holy or relygyous, eyther we muſt peryſh, or els without exception, we muſt go this way to helth, whether we be kyngꝭ or poꝛe plowe mẽ. Notwithſtãdyng though it fortune nat to al men to attaine the perfyte counterfaytyng & folowing of the heed, yet almoſt enforce with fete and

handys

handes to come therto. He hathe a greate parte of a chrysten man, whiche with all his hert, with a sure and stedfast purpose hathe determyned to be a chrysten man.

☞ The thyrde rule. Capi. xi.

BVt lest that thinge feare the frō the way of vertu, bycause it semeth sharpe & greuous, partly bycause thou muste forsake worldly cōmodities, partely bycause thou must fyghte contynuallye agaynst thre very cruell ennemyes, the flesh ꝑ deuyl & the worlde, set this thyrde rule before the alway. Beare thy selfe in hande ꝑ all the fearful things & tātalyes, which apere forth vnto ꝑ, as it were into ꝑ first entrynge of hel, ought to be counted for a thinge of nought, by the exāple of virgils Eneas. For certainly if ꝑ shalt vnderstonde ꝑ very thing cōwhat groundly & stedfastly (setting at naught these aparāt things which begile thyne eyen) thou shalte perceyue that none other way is more cōmodious than the way of christe. Thought thou accoūte this thynge nat at all, that this way onely leadeth to eternall lyfe, ye & thoughe thou haue no respecte vnto the rewarde For (I beseeche the) what kynde of lyuynge after the cōmune course of the worlde, is there that thou canst chose, in whiche thou shalt nat beare, & suffre many thinges haboun-

Eneas i the. vi boke of virgel went downe into hell & companyed with the pphetesse, Sybell in the first entry and apperedmany fantasyes and wonderful mōstres nat so perillous indede as they appered.

dantly, both careful and greuous? who is he, that knoweth nat the lyfe of courtyers to be full of greuous labour, and wretched myserye, excepte it be eyther he, that neuer proued it, or certaynly a very naturall foole? Oh immortall god, what bondage muste be suffred there, howe longe, and howe vngodlye, euen vnto the lyues ende? what a combrous besynes is there in seekynge, in purchasynge the Princes loue and fauoure. A man muste flatter to obtayne the fauoure of all suche as maye eyther hynder or farther one. The countenaunces must nowe and than be fayned and newe fashyoned: The iniuryes of the greater men, must be whyspered & muttered with sylence secretly. Consequently what kynde of euyll lyfe can be ymagyned, wherof the lyfe of warryours is nat full? Of eyther lyfe mayst thou be a very good wytnesse, whiche haste lerned bothe at thyne owne peryll. And as touchynge the marchaunt man, what is it that he eyther dothe nat, or suffereth nat, sleynge pouertie, by see, by lande, thrugh fyer & water? In matrymony, what amountayne of houshold cares be there? what myserye feale nat they there, whiche proueth and hath experience therof, In berynge of offyces, how moch vexacion? howe moche labour? how moche peryll is there, whiche waye soeuer thou turne thy selfe, an huge

The lyfe of warryours.

The lyfe of marchauntes.

The myserye matrimony.

In bearynge of offices.

cõpany

thy any of incõmodities meteth the. The very lyfe of moztall men of it felf without addicion of any other thing, is cõbzed and tangled with a thoulande miferies: which be cõmune and indifferent, as wel to good as bad. They al fhall growe into a greate heape of merytes vnto the, yf they fhall fynde the in the way of chzift. If nat, they fhall be the moze greuous, mozeouer fruytleffe, and yet muft neuertheleffe be fuffred whofoeuer be fowdyours to this wozlde: fyzfte howe many yeares do they pante, blowe, fweate, and canuaffe the wozlde, tourmentynge thẽ felfe with thought and care: mozeouer, foz howe tranfytozy, and thinges of naughte: Laffe of all, in howe doutfull hope: Adde to this, that there is no reft oz eafemẽ of myferyes, in fo much that they lenger that they haue laboured, with the moze greke they do labourre. And whan all is paffe, what fhal the ende be of fo tedyous and labourous a lyfe, verylye eternall punyfhemente. Go nowe and with this lyfe compare the waye of vertu whiche at the fyrfte ceaferh to be fharpe, in vzoceffe is made eafyer, is made pleafaunte and delectable, by whiche waye alfo we go with very fure hope to eternall felycyte, were it nat the vttermoffe madneffe, to haue leuer with equall labour to purchafe eternall death, rather than lyfe immoztall, yet are thefe wozldely

A chriften man obteyneth merryte in euery thynge.

Ticius becauſe hewolde haue toined with Appollos mother was caſt of Appollo down to hel, where vultures gnaw his hert euerencre ſynge agayne The meaning of the fable is this he was a great mā and coude nat becō tēted but wolde haue more and aduaunced him ſelfe to more honour & wold haue put appello out of hȝ cōtre which ſygnifyed by his mother but apollo ſubdued hi of his poſſeſſiōs, ſo that at ward he liue dicare & miſery amōge the loweſt ſort & coude nat obtayne any further honour. Irion was caſt

wenne much madder then ſo, which chose with extreme labour, to goo to labour euerlaſtynge: rather than with meane labours to go to immortall quyetneſſe. Moreouer, yf the waye of pytye or obedience to god were moche more laborious, thanne the waye of the labour, yet here the greuouſneſſe of the labour, is ſwaged with the hope of rewarde, and the cōforte of god is nat lackynge, which tourneth the bytterneſſe of the gall in to the ſwetneſſe of hony. There one care calleth in an other, of one ſorowe ſpryngeth an other, no quietneſſe is there at all. The labour and affection without forth the greuous cares and thoughtes within forthe cauſen the very eaſementes to be ſharpe and bytter. Theſe thynges ſo to be, was nat vnknowen to the poetes of the gentyles, whiche by the punyſchement of Ticius, Irion, Tantalus, Siliphus and of Pentheus, paynted and diſcryued the miſerable, and greuous lyfe of lewde and wretched perſones. Whoſe alſo is that lay confeſſion in the boke of Sapyence. We be weryed in the way of iniquitie and perdition, we haue walked harde wayes, but the way of god we knew nat, what coulde be eyther fylthyer or more laborious, than the ſeruytude of Egypte, what coulde be greuouſer, than the captiuitie of Babylon, what more intollerable than

than the yoke of Pharao & of Nabugodonosor? But what sayth Christe, take my yoke vpon your neckes, and ye shal fynde rest vnto your soules. My yoke (sayeth he) is pleasaūt, & my burthen lyght. To speke briefly, no pleasure is lackynge, where is nat lackynge a quiet conscience. No myserye is there lackinge, where an vnhappe conscyence crucyfyeth the mynde. These thynges muste be taken, as of moste certayntie. But & yf thou yet doute, go aske of them whiche in tyme passed haue bene conuerted out of the myddle of Babylon vnto the lorde, and by experience of them at the lest way byleue, nothing to be more troublous & greuous than vyces nothing to be more easy or of quycker spede, than nat to be drowned in belynesse, nothynge more cherefull & more confortable, than is vertue. Neuertheiesse go to, let it be that the wages be lyke, and that the labours be lyke also, yet for all that, howe greatlye ought man to desyre to warre vnder the standerde of chryst rather than vnder the banners of the deuyll, ye how muche leuer were it to be vexed, or to suffer affliction with Christe, than to swymme in pleasures with the deuyll. Moreouer, ought nat a man with wynde and wether, with shyp sayle, and swiftnes of horses, to flye from a lorde, nat very fylthy onely, but also very cruell and disceytfull, whiche requireth so

of Juno (lady of honour) ito hell, where he ronneth roūde cōtinually cō passeth for honor/but he coude natobtaine Syssyphus rolleth a stone frō the hyl foote to the top thā slydeth the stone & he discēdeth to fetche hym vp agayne. Ambition is euer at the hyll foote he is neuersohigh but that he hathe onehilmore to clym. he seeth one thig more whiche he coueyteth.

tāral? stādeth styl thei in aryuer of wyne, euer athurstral maner offruits about hi, & yet he is euer hungry, neither is suffred to drynke nor eate.

Couetous men dare nat vse theyr goodes, but be hungry and thrysty for more

Penthey was turned i to an hart, eaten of his owne dogges, & he dyd nō other thing all his lyfe but hunte & folowe dogges, so he cōsumed him selfe & his substaūce lyke a folewretched fy and beestly.

The thrubluis care of a marchaunt.

so cruell scrupce, and so strayte a taske, whiche prompteth agayne thinges so vncertayne, so caduke, so transytory, so sone vadyng and vanyshynge awaye. Of the whiche selfe thinges, yet discrpueth he the wretches, & that nat seldome. Or thoughe he perfourme his prompte ones yet an other tyme, whan it pleaseth hym, he taketh them awaye agayne, so that the sorrow and thought for the losse of thinges ones possessed, is moche more than was the greuous laboure in purchasinge them. The marchaunt man, after he hath mingled togyther bothe ryght and wronge, for the entent of encreasinge his goodes, after he hathe put his honest reputacion of good report, that is synonge of hym, hys lyfe, his soule in athousande iroperdyes, be it that the chaunce of fortune happe aryghte, what other thynge with all his trauayle hath he at lengthe prepared for him selfe, yf he kepe his goodes, than the mater of mysserable care, yf he lese them, than a perpetuall tourment. But yf fortune chaūge amysse, what remaynyth but that he is made twyse a wretch, wrapped in double mysserye, both because he is disappoynted of the thynge wherin is hope hanged, and also because he canne nat remembre so greate laboure spente in waste, without much sorowe of herte, and greefe of mynde. No manne hathe enforced with

sure

sure purpose to come to good lyuynge or
uuersacyon, whiche hathe nat attaynted
it. Chryste as he is nat mocked, so moc-
keth he nat. Remembre also that thinge,
whan thou flyest from the worlde vnto
Chryste, yf the worlde haue any cõmody-
tes or pleasures, that thou forsakest them
nat, but chaungest tryfles with thinges
of more value, who wyll nat be very glade
to chaunge syluer for golde, flynt for pre-
cyous stone? Thy frendes be displeased
what than, thou shalte fynde more plea-
saunte and better companyons. Thou
shalt lacke outwarde pleasures of thy bo
dye but thou shalte enioye the inwarde
pleasures of the mynde, whiche be better,
purer and more certayne. Thy good must
be dymynyshed? Neuertheless that ry-
chesse encreaseth, whiche neyther mothes
destroye, nor theues take awaye. Thou
ceasest to be of pryce in the worlde: but
thou for all that, arte well beloued of
Chryste. Thou pleasest the fewer: but
yet the better. Thy bodye waxeth leane:
but thy mynde waxeth fatte. The beau-
tye of thy skynne vanyssheth awaye: but
the beauty of thy mynde appereth bryght
And in lyke maner, yf thou wylte ronne
throughout all other thynges: thou shalte
perceyue nothynge of all these apparante
good thynges, to be forsaken in this worl-
de, that is nat recompensed largely, with

greater

greater aduauntage, and moze excellente a greate waye. But yf there be any thynges; whiche thoughe they can nat be desyred without vyce: yet without vyce may be possessed (of whiche kynde of thynges is the good estymacyon of the people, fauoure of the communaltie, loue, oz to be in conceyte, authozytie, frendes, honoure dewe vnto vertue (foz the moste parte it chaunseth, that all these be gyuen without serchynge foz, to them that aboue all thynge seke the kyngdome of heuen whiche selfe thynge Chryste promysed, and god performed to Salamon. Foztune foz the moste parte, soloweth them that flye from her. Certaynly what so euer shall happen to them that loue: nothynge can be but prosperous, vnto whome losse is tourned to aduauntage, turmente, vexacyon oz aduersytye to solace, rebukes to laude, punyshmente to pleasure and consozt, bytter thynges to swete euyll thinges to good. Doubtest thou than to entre in to this waye, and forsake that other waye, seynge there is so vnequall comparyson, ye none at all, of god vnto the deuyll, of hope to hope, of rewarde to rewarde, of labour to labour, of solace to solace?

Many thynges may be receyued & possessed but not desired

☞ The fourth rule.

Cap. xii.

But

Capitulo. XII.

But that thou mayste haste & make spede vnto felicite with a moze sure course, lette this be vnto, ꝑ fourthe rule that thou haue Chryste alway in thy syghte, as the onely marke of all thy lyuyng and cõuersacyon, vnto whom onely thou shuldest dyrect all thyne enfoxremẽtes, all thy pastymes and pur poses, al thy rest and quietnesse, and also thy belynesse. And thynke thou nat Chryst to be a voyce oz a sounde without sygnyfycacyon: but thynke him to be nothynge els, saue charite, symplicite, innocencye, pacience, clennesse, and shortely, what so euer Chryste taught. Understande well also, that the deuyll is none other thynge, but what so euer calleth away from suche thynges as Chryste taught. He dyrecteth his iourney to Chryst whiche is caryed to vertue onely. And he be cõmeth bonde to the deuyl, whiche gyueth hym selfe to vyce. Let thyne eye therfoze be pure, and all thy bodye shall be bryght and full of syght, Let thyne eye loke vnto Chryste all onely, as vnto onely and very felicite, so that thou loue nothynge, meruayle at nothinge, desyre nothynge, but eyther Chryste, oz foz Chryst. Hate nothynge, abhorre nothynge, flye nothynge, nothinge auoyde, but onely synne, oz elles foz sinnes sake. But this meanes it wyll come to passe, that what so euer thou shalte do, whether thou hope

Let Christe be thy marke & ensample of liuynge.

what christ is.

what the deuyll is.

whether

whether thou wake, whether thou eate, whether thou drynke, and to conclude, that thy very sportes and pastymes, yea (I wyll speke more boldly) that some vpsees of the lyghter sorte, in to which we fal now and than, whyle we haste to vertue, all the hole shall growe and tourne in the, vnto a great heape of rewardes. But and yf thyne eye shall nat be pure: but loke any other warde than to Chryste, yea thoughe thou do certayne thynges, which be good or honest of them selfe, yet shall they be vnfruytfull, or peraduenture very perylous and hurtfull. For it is a greate faute to do a good thynge nat well. And therfore that man that hasteth the stryghte waye vnto the marke of very felicitie, what so euer thynges shall come and mete him by the way: so farforthe ought he eyther refuse or receyue thē as they eyther further or hynder his iourney. Of which thynges there be thre ordres or thre degrees. Certayne thynges verelye, be in suche maner fylthy: that they can nat be honest, as to auenge wronge, to wysshe euyl to another. These thinges ought alwaye to be had in hate, ye though thou shuldest haue neuer so great aduauntage to cōmyt them, or neuer so great punysshement, yf thou dydest them nat. For nothinge can hurte a good man, but fylthynes onely. Certayn thynges on the other syde be in such maner honest: that

howe farforth thynges offered vnsought for ought to be refused.

Thre orders of thynges.

Thynges honest.

that they can nat be fylthye. Of whiche kynde be, to wyll or wysshe all men good to helpe thy frendes with honest meanes, to hate vyces, to reioyce with vertuous cō munycation. Certayne thingꝭ verely be in different or bytwene bothe, of theyꝭ owne nature neyther good, nor bad, honest nor fylthy: as heith, beauty, strength facondiousnes, cōning and such other, of this last kynde of thynges therfore nothyng ought to be delyred, for it selfe, neyther ought to be vsurped more or les, but as farforth as they make & be necessarie to ꝑ chiefe marke I meane to folowe Chrystes lyuinge. The very philosophers haue certayne markes also vnperfyte & indifferēt, in which a mā ought nat to stande styl nor tary, which also a man may conuenyently vse referryng them to a better purpose, but nat enioye them, & tary vpon them, settyng his herte in them. Notwithstandyng those meane & indifferent thinges, do nat al after one maner & equally, eyther further or hynder the that be goynge vnto chryst. Therfore they must be receyued or refused after as eche of them is more or lesse of valure vnto thy purpose. Knowlege helpeth more vnto pe tye thā beautye or strength of body, or ryches. And thoughe al lernyng may be applyed to Chryst: yet some helpeth more cōpendyously thā some. Of this ende & purpose shou measure the ꝓfitablenes or vn-

Thynges indifferent.

Pietie signifieth seruice, honour, reuerēce obedience vnto god.

Science must be loued for Christes sake.

profytablenes of all meane thinges. Thou louest lerninge: it is very well, if thou do it for Christes sake. But if thou loue it therfore onely because thou woldest knowe it: than makest thou a slop & a restinge place there, from whence thou oughtest to haue made a slep to clymbe further. But if þ desire seiences, that than by theyr helpe, mightest more clerely beholde Christ hyd in the secretes of scripture, and whan þ knowest him, loue him, whā thou knowest and louest him, teache, declare, and open hym to other men, & profyte, or take fruite of him thyselfe: thē prepare thy self vnto study of sciences. But no further, than thou mayst thynke them profytable to good lyuynge. If thou haue cōfidēce in thy selfe, & truste to haue great aduauntage in Christe: go forth lyke a marchaunt venterer, bolde to walke as a straunger somwhat further, ye in the lerninge of gentyles, & apply the ryches selfe or treasure of þ Egiptiēs vnto the honestynge of the temple of god. But & yf thou feare greater losse than thou hopest of aduaūtage: than returne agayne to our first rule. Knowe thy selfe, & passe nat thy boundes, kepe the within thy lestes. It is better to haue lesse knowlege, and more loue: than moche to knowe, & nat to loue. Knowlege therfore hathe the maystrye or cheke crowne amonge many thynges. After that is helth, the gyftes of nature, elo-

How farforth the letters of the gentiles dē to be red, loke in the seconde chapitre what this meaneth.

quence,

quence beauty, strength, dignitie, fauoure, auctho-ritie, prosperitie, good reputacion, kynne, frendes, stuffe of houshold. Euery one of these thinges, as it helpeth moost and nyest waye vnto vertue: so shall it moost chefely be applyed, in case they be offred vnto vs hasting in our way. Yf nat than may we nat for cause of them turne asyde frō our iourney purposed. Money is chaunged vnto the, yf it let nothynge to good lyuynge, mynyster it, make frendes wt the wicked mammon. But if thou feare the losse of vertue & of good minde: despise that aduauntage, ful of domage and losse and folowe thou euen Crates of Thebes, flynge thy greuous & comberous packe in to the see, rather than it shulde holde the backe from Christe. That thynge mayste thou do the easyer: yf (as I haue sayde) thou shalte custome thy selfe to meruayle at one of those thynges, whiche be with out the (that is to saye) which perteine nat vnto the inner man. For by that meanes it wyll come to passe, that thou canst neyther wax proude or forget thy self, if these thinges do fortune vnto the, neyther thou shalte be vexed in thy mynde, if they shuld eyther be denyed the, or taken from the: for as moche as thou putteste thy hole felicytie in christ onely. But and if it chaunce they come vnto the besyde thyne owne labour, be thou the more diligēt & circūspect, & nat

Money shulde this wyse be loued.

Crates of the cite of Thebes cast agrete sum of golde in to the see, sayeng hēce yemische uous richesse, better it is that I drowne you, than you me. He supposed that he coude nat possesse rychesse & vertue both to gyther.

Bycause Prometheus had made a mā of clay with fire stolen from heuen put lyfe in to him, Iuppiter sent pādora a woman with a boxe full of al kinds of diseases to hi, but Prometheus was put ded & refused it but his brother Epymethey receiued it & opened it & thā al maner of sicknesses flewe, abrode.

Prometheus taught rude mē ciuyle & honest maner yet wolde he bere no rule amongest them but medde to fol⁹ tyrnes, thinkig al kinds of my sery to be l be tynge rule, but hys brother the more carelesse: this wyse thynkynge, that a mater to exercise thy selfe vertuously on, is gyuen to the of god, but yet nat without cooperdye & desyger. But yf thou haue the benignitie of fortune suspected, counterfayte Prometheus, do nat receyue the deceptfull boxe, and go lyghe & naked vnto that, which, is only very felicite. Certaynly who so euer with great thought & care desyre money as a precyous thinge, & counte the chefe socour of life to be therin thynkyng them selfe happy as longe as it is safe, callyng them selfe wretches when it is lost: those men no doubte haue made and fayned vnto them selfe many goddes. Thou hast set vp thy money and made it equall vnto chryst, if it can make the happy or vnhappye. That I haue spoken of money, vnderstande the same lykewyse of honoures, voluptuousnes, helth, yea and of the very lyfe of the bodye, we muste enforce to come to our only marke, which is Christe, so feruentlye, that we shuld haue no leyser to care for any of these thynges: eyther when they be gyuen vs, or elles whē they be taken from vs. For the tyme is shorte as sayth Paule. Hence forwards sayth he, they that vse the worlde must be as they vsed it nat. This wynde I knowe well the worlde laugheth to scorne, as folysshe & madnesse: neuertheles it hath pleased god by this foolysshnesse to saue them that

hylene And the holynesse of god, is wyder than man. After this rule thou shalt examyne, yea what so euer thou west. Thou exercysest a crafte? it is very wel done, yf thou do it without fraude. But wher vnto lokest thou? to fynde thy housholde? But for what intent to fynde thy housholde? to wyn thy household to Chryst? thou ronnest well. Thou fastest, vtterly a good worke as it appereth outwarde. But vnto what ende referest thou thy faste, to spare thy vitayles, or that thou mayst be counted ꝑ more holy? Thyne eye is wicked, corrupte & nat pure. Peraduenture thou fastest leest thou shulde fall to some disease or sycknes, why fearest ꝑ sycknes? leest it wolde take the from the vse of voluptuous pleasures. Thyne eye is vicious & faury. But thou despyzest health, because thou mayst be able to study. To what purpose I beseech the referrest thou thy study? to get ꝑ benefice withall? with what mynde desirest thou a benefyce? verely, to lyue at thyne owne pleasure, nat at Chrystes. Thou hast myssed the marke, whiche a christen man ought to haue euerywhere prefixed before his eyes. Thou takest meate ꝑ thou mightest be strong i thy body, & thou wylt haue thy body strong, that thou mightest be sufficient vnto holy exercyses & watche thou hast hye the marke. But thou takest hede to thy health and lyuinge, lest thou shulde

Epimetheus toke the misery vpon hym.

when labor is profytable.

whan fastinge is superstycious

The superstici ous honourig of sayntes.

be more euyll fauoured or deformed, leest thou shuldest nat be stronge ynough vnto bodely lust, thou hast fallen from Chryste, makynge vnto the an other god. There is that honour certayne layns, with certaine ceremonyes. One saluteth Christofer euery daye, but nat except he beholde his ymage, whither loketh he perelye to this poynte. He hath borne him selfe in hande, that he shall be all that daye sure frō euyll deth. An other worshipperth one Rochus, but why? bycause he byeueth that he wyll kepe awaye the pestilence from his body. An other mombieth certayne prayers to Barbara or George, leest he shulde fal into his ennemyes handes. This man fasteth to sayne Apolyne, leest his teeth shulde ake. That mā visiteth the ymage of holy Job bycause he wolde be without scabbes. Some assigne and name a certayn portiō of theyr wynnynge to pore men, leest theyr marchandise shuld perysh by shyp wrake. A taper is lyghte before Hieron, to the entent that thynge whiche is loste maye be had agayne. In conclusion, after this maner, loke how many thinges be, which we eyther feare, or coueyte, so many sayntes haue we made gouernoures of the same thinges, whiche same sayntes also be dyuerse to diuerse nacyons, so that Paule doth the same thyng amonge the frenshe men, that Hieron doth with our countrey

Christofer.

Rochus.

Barbara. George.

Appolyne. Job.

Hieron.

men

men the Almaynes, & neyther James, noz Johan can do that thynge euerye where, which they do in this oz that place which honourynge of layntes truly excepte it be referred frō ỹ respect of corporal cōmodites oz incōmodites vnto Chryste, is nat foz a chrystē man, in so moch that it is nat farre from the superstitiousnes of thē, whiche i tymes past vowed the tenth part of their goodes to Hercules, to thintent they might warrych, Oz a cocke to Esculapius, th at they myght be recouered of theyr diseases. Oz whiche sacrifyed a bull to Neptunꝰ, that they might haue good passage by see, and prosperous sayling. The names be chaunged, but verely they haue both one ende and entent. Thou prayest god, that thou mayste nat dye to soone, oz whyle thou art yong, & prayest nat rather that he wolde gyue to the a good mynde. that in what so euer place vth shuld come vpon the, he myghte nat fynde the vnpreparedThou thynkest nat of chaungynge thy lyfe & prayest god thou mightest nat dye, what prayest thou foz than, certeynly that ỹ mightest synne as longe as is possible, Thou desirest ryches and can nat vse ryches. Doest nat thou than despyse thyne owne confusion. Thou despyrest helth, and canst nat vse helth, is nat now thy godlynes made deuyllysshe & wycked. In thys place I am sure some of our holy religy-

A cocke to Esculapius.

A bull to Neptunus.

Thou prayest foz longe lyfe.

ous men, wyll crye out agaynst me, with open mouthes, whiche thynke lucre to be to the honouryng of god, and (as the same Paule sayeth) whiche certayne swete true dictions, disceyue the myndes of innocent persons seruynge theyr owne belyes, and nat Jesu Chryste. Than wyll they saye forbyddest thou worshyppyng of sayntes in whom god is honoured? I verely dyspraysle nat them so greatly, which do these thynges of a certayne symple & chyldysshe superstition, for lacke of instruction, or capacitie of wytte, as I do them, whiche seekinge theyr owne aduauntage, prayseth & magnifyeth those thinges for moste great and perfyte holynes, whiche peraduenture be tollerable & may be suffred, & for theyr owne profite and aduauntage cherisshe & mainteyne the ignoraunce of the people, (whiche neyther I my selfe do vtter dysspyse), but I can nat suffre that they shulde accompte thinges to be highest and moste chefe, which of them selfe be neither good nor bad, and those to be greatest & of most value, which be smallest and of lest value I wyl prayse it & be content, that they desyre theyr lyues helthe of Rochus, whom they so greatly honoure, so that they cõsecrate that lyfe vnto Chryste. But I wyll praysle them more if they wolde praye for nothynge els, but that with the hate of vyce the loue of vertues myghte be encreased,

They accõple the honouring of sainctes for absolute piete

sed. And as touchynge to lyue or to dye, let them put it into the handes of god, and let them saye with Paule, whether we lyue, whether we dye, to god and to gods pleasure we lyue or dye. It shall be a perfyte thing, if they desyre to be deloined frō the body & to be with Christ, if they put theyr glory & ioye in diseases or sickenes, in losse or other domages of fortune, bicause they be accōpted worthy euen after this maner to be made lyke or confirmable vnto theyr herd. To do therfore such maner thinges, is nat so much to be rebuked, as it is perilous to abyde styl & cleue to them. I suffre and permit infirmitie and weknes, but vnto Paule I shewe a more excellent waye. If thou shalte exampyne thy studies & all thy actes by this rule, & shall nat stande any where in meane things tyll þ come euē vnto Christ thou shalt neyther go out of þ way at any tyme, neyther shalte do or suffre any thing in all thy lyfe, which shalt nat turne and be vnto the a mater of pietie.

Piety is there uerē loue & honor which the inferiors haue towarde theyr superiors, whiche is chefly required & therfore it is that perfitenes of a chrysten man.

☞ The fyfth rule. Capi. xiii.

LEt vs adde also the fifth rule, as an ayder vnto this forsaid fourth rule that thou put ffite petie in this thig onely, if thou shalte enforce alwaye from thinges visible, whiche almoste euery one be imperfitē, or els indifferent, to ascende

Perfite piete.

to thynges inuysyble, after the dyuysyon of a man aboue reherſed. This precept is appertaynynge to the mater ſo neceſſarye that whether it be through negligence, or els for lacke of knowlege therof the moſte parte of chriſten men, in ſtede of true honourers of god, are but playne ſuperſtycyous, and in al other thynges, ſaue in the name of Chriſten men onely, very nat greatly from the ſuperſticyon of the gentyles. Let vs ymagyne therfore two woꝛldes, the one intelligible, the other vyſyble. The intelligible, whiche alſo we may call the angelycall woꝛlde, wherin god is with bleſſed myndes. The vyſible woꝛlde, the circles of heuē, the planettes & ſterres with all that included is in them. Than let vs ymagen man as a certayne thyꝛde woꝛlde, partaker of bothe the other, of the vyſyble woꝛlde if thou beholde his body, of the inuiſyble woꝛld if thou conſidꝛe his ſoule. In the vyſyble woꝛlde, becauſe we be but ſtraungers, we ought neuer reſt but what thynge ſo euer offreth it ſelfe to the ſenſible powers, that muſt we vnder a certayne apt compaꝛyſon oꝛ ſymilytude, apply eyther to the angelycall woꝛlde oꝛ els (whiche is moꝛe profytable) vnto maners, and to that parte of man whiche is coꝛreſpondēt to the angelyke woꝛld, what this vyſyble ſonne is in the vyſible woꝛlde that is the dyuyne mynde in the intelly-

Two woꝛldes.

gyble

gyble, woꝛlde, and in that parte of the whiche is of that ſame nature, that is to ſaye, in the ſpirite. Loke what the moone is in the vyſible woꝛlde, that in the inuyſible woꝛlde is the congregacyon of aungels, & of bleſſed ſoules, called the tryumphant churche, and that in the is the ſpirite, what ſo euer heuens aboue woꝛketh in the erth vnder them, that ſame dothe god in the ſoule. The ſonne goeth downe, aryſeth, rageth in heate, is temperate, quyckeneth, bꝛyngeth foꝛthe, maketh rype, dꝛaweth to him, maketh ſubtyle and thynne, purgeth, hardeneth, moliſyeth, ſlumyneth, clereth, cheryſſheth, and conſoꝛteth. Therfoꝛe what ſo euer thou beholdeth in hym, yea yea what ſo euer thou ſeeſt in this groſſer woꝛlde of the elementes (whiche many haue ſeperated frome the heuens aboue and circles of the fyꝛmamente) in cõcluſion, what ſo euer thou conſydereſt in the groſſer part of thy ſelfe accuſtome to applye it to god. and to the inuyſyble poꝛcyon of thy ſelfe. So ſhall it come to paſſe, that what ſo euer thynge ſhall any where offre it ſelfe to any of the ſenſyble wyttes, that ſame thynge ſhall be to the an occaſion of pietie. When it delyteth thy coꝛpoꝛal eyes, as oft as thys vyſyble ſonne ſpꝛeadeth him ſelfe on the earth with newe lyghte, by and by call to remembꝛaunce, howe greate the pleaſure

is

The ſonne is the dyuyne mynde of god

The occaſyon of pietie.

is of the inhabytaunces of heuen, vnto whom the eternall sonne euer sprygneth and aryseth, but neuer goeth downe. How greate are the ioyes of that pure mynde, wherupon the lyght of god alway shineth and calleth his beames. Thus by occasyon of the vysyble creature praye with the wordes of Paule, that he whiche commaundeth lyght to shyne out of darknes may shyne in thyne herte, to gyue lyghte & knowlege of the glorye of god in the face of Jesu Christe. Repete suche lyke places of holy scripture, in whiche here and there the grace of the spirite of god, is compared to lyght. The nyght semeth tedious to the and darke, thynke on a soule destytute of the lyght of god, and darke with vices. Yea and yf thou canst perceyue any darkenes of nyght in the, praye that the sonne of iustice may aryse vnto the. This wyse thynke, and surely beleue, that the thynge inuysyble are so excellente, so pure and so perfite, that the vysible thynges in comparyson of them are scarce verye shadowes representinge to the eyes a smal & a thynne similitude of them. Therfore in these outwarde & corporall thinges, whan so euer thy sensible wittes eyther desire or abhorre it shalbe mete that ỹ spirite moch more loue or hate the same inwarde & in corporall thinges. The goodly beautye of thy body pleaseth thyne eyes, thynke than

howe

The glory of god appered in the face of moyses but we behold the glory of god i the face of Jesu Christe.

The grace of god is called lyght, & nyght is compared to synne.

howe honest a thing is the beautye of the soule. A deformed vysage semeth an vnpleasant thing: remembre how odious a thing is a mynde defyled with vyces. And of all other thinges so lykewyse. For as the soule hath certayne beautye wherof one whyle she pleaseth god, & a dilygence wherwith another whyle she pleaseth the deuyll lyke pleasing lyke: so hathe she also her youth, her age, sickness, helth, deth, lyfe, powerte, ryches, ioye, sorowe, warre, peace, colde, heate, thurste, drynke, hunger, meate. To conclude shortly, whatsoeuer is felt in the body, that same is to be vnderstande in ỹ soule. Therfore in this thinge resteth the iourney to the spirituall & pure lyfe, yf by a lytell and a lytell we shall accustome to withdrawe our selfe from these thynges whiche be nat trewlye in very dede: but partely appere to be, that they be nat, as fylthy and voluptuous pleasure, honoure of this worlde, partly vanysche away, and haste to retourne to naughte, and shall be rauysched, and caryed to these thynges, whiche in dede are eternall, immutable, and pure, whiche thynge Socrates sawe full well, a philosopher nat so moche in tonge and wordes, as in lyuynge & dedes. For he sayth, that so onely, shall the soules departe happely from the body at the last ende: yf afore hande she haue dilygentlye thrughe true knowlege recorded & practi-

sed

whatso euer is perceyued in the body, that same is to be vnderstande in the mynde.

The nature of filthy pleasure.

ſed deth, and alſo haue longe tyme before by the deſpyſynge of thynges corporall, and by the contemplacyon and loue of thynges ſpirituall, vſed her ſelfe to be as it were in a maner abſente from the body. Neyther that croſſe, vnto whiche Chriſt calleth & exhorteth vs, neyther that death in which Paule wylleth vs to dye with our head, as alſo the prophete ſayth. For thy ſake we be ſlayne all the daye longe, we be accoumpted as ſhepe appoynted to be kylled, neyther that whiche the apoſtle wryteth on other termes, ſayenge, ſeke thoſe thynges that be aboue, nat whiche be on the earth: Taſte and haue perceyuaunce of thynges aboue, meaneth or is any other thynge, than that we, vnto thynges corporal ſhulde be dull and mad as though we were inſenſyble and vtterly without capacyte. So that the leſſe ſeelynge we haue in thynges of the bodye: ſo moche the more ſwetneſſe we myght fynde in thynges pertaynynge to the ſpiryte. And myght begyn to lyue ſo moche the trewlyer inwarde in the ſpirite, the leſſe we lyued outwardly in the body. In concluſion to ſpeke more playnlye, ſo moche the leſſe ſhulde moue vs thynges caduke and tranſytory, the more acquaynted we were with thynges eternall. So moche the leſſe ſhulde we regarde the ſhadowes of thynges: the more we haue begon

what is the croſſe of chriſt

gone to loke vp vpon the very true thyn-
ges. This rule therfore muste be had euer
redy at hande, that we in no wyse stande
styll any where in temporall thynges: but
that we ryse there, meaninge as it were
a steppe vnto the loue of spirituall thyn-
ges by matchynge the one with the other
Or elles in comparison of thynges which
are inuisible, that we begynne to despyse
that whiche is vysyble. The disease of
thy bodye wyll be the easyer, yf thou wol-
dest thynke it to be a remedy for the soule.
Thou shuldest care the lesse for the helthe
of thy body: yf thou woldest tourne al thy
care to defende & mayntayne the helth of
the mynde. The deth of the body putteth
the in feare, the death of the soule is moch
more to be feared. Thou abhorrest the poy
son whiche thou seest with thyne eyes, by
cause it bryngeth mischefe to thy bodye,
mothe more is the poyson to be abhoorred
which sleeth the soule. Cicuta is a poyson
to the body, but voluptuousnes is asmoch
more redy poyson to the soule. Thou qua-
kest and trembleste for feare, thy heare stan
deth vpryght, thou art speecheles, thy spy-
rytes forsaken the, and thou waxest pale,
fearynge leest the lyghtenynge, which ap-
peareth out of the clouudes shulde smyte
the: but howe moche more is it to be fea-
red, least there come on the, the inuysyble
lyghtenynge of the wrathe of god, whiche

Cicuta is a
poyson herbe

sayth

sayth. Go ye cursed persones in to etes-
nall fyre? The beautye of thy body rauy-
sheth the, why rather louest thou nat fre-
quently that fayrenesse whiche is nat lene?
Translate thy loue into that beauty whi-
che is perpetuall, which is celestiall, which
is without corrupcyon, and the discrete-
lyer shalte thou loue the caduke and trans-
lytory shappe of the body. Thou prayest
that thy felde may be watred with rayne
leest it drye vp, praye rather that god wyll
vouchesafe to water thy mynde, leest it
waxe bareyne from the fruyte of vertues.
Thou restorest and encreasest agayn with
greate care, the waste of thy money: the
greatest care of all oughtest thou haue,
to restore agayne the losse of thy mynde.
Thou haste a respecte longe afore hande
to age, leest any thinge shulde be lackynge
to thy bodye: and shouldest thou nat pro-
uyde, that nothynge be lackynge to the
mynde? And this verely oughte to be dont
in those thynges, whiche dayly meteth
our sensyble wyttes and as euery thynge
is of a dyuerse kynde, euen so dyuersly
bothe moue vs with hope, feare, loue,
hate, sorowe, and ioye. The same thynge
must be obserued in al maner of lernynge,
whiche include in them selfe a playne sen-
ce and a mystery, euen as they were made
of a bodye and a soule, that the lytterall
sence lytell regarde, thou loke chiefly ra-

The mysterye in all thynges must be loked vpon.

the

the mysterye. Of whiche maner of lettres of all poetes and philosophers, chefely the folowers of Plato. But mooste of al holy scripture, whiche beynge in a maner lyke vnto Silenus of Alcibiades, vnder a rude and folysshe couerynge, in a maner diuyne and godly thynges. For elles yf thou shalte rede without the allegory, the ymage of Adam fourmed of moyste clay, and the soule brethed in to hym, Eue taken out of ỹ rybbe, the eatyng of the tree forbydden, the serpent entysynge to eate, god walking at the ayre, whā they knewe they had synned, howe they hydde themselfe, the aungell sette at the dores with a fourbynge swoorde, leest after they were ieccte, the waye to them shulde be open to come agayne shortly. If thou shuldest rede the hole hystorys of the makynge of the worlde, yf thou shouldest rede (I saye) superficyally these thynges, seekynge no further than appereth outwardly, I can nat perceyue what other greate thynge thou shalte do, than yf thou haddest songe of the ymage of clay made by Prometh⁹, or of the fyre stolen from heuē by deceyte and put in to the ymage, gaue lyke to the clay yea peraduenture a poetes fable in the allegory, shall be redde with somwhat more fruyte, than a narracyon of holy bokes, yf thou rest in the rynde or vtter parte. If whan thou redest the fable of the

holy scripture is Silenus of Alcybyades. Silenus be ymages made with ioyntes so that they may be opened contrayninge outwarde the symylytude of a foleor anape or such like trifles and whan they are opened soddēly apereth some excellent or meruaylous thyng. Vnto such thinges alcibiades a noble man of Athenes compared the philosopher Socrates of Socrates, was so siple outward and so excelēt inwarde.

The fable of the gyauntes, A great nōbre of gyauntes buylded mo= untaynes vpōme= tayne to pluck Jupiter out of heuen, bu Ju puter vnd.rmy ned their mo= tarnes & slewe them with lyghtynge.

gyauntes, it warneth and putteth the in remembraunce, that thou stryue nat with god, and thynges moze myghty than thou oz that thou oughtest to abstayne frome suche studyes, as nature abhozreth, and that thou shuldest setter thy mynde vnto these thynges (yf so be that they be honest where vnto þ art moste apte naturallye, That thou rangle nat thy selfe with ma= trymonye, yf chastitie be moze agreable to thy maners. Agayne that thou bynde nat thy selfe to chastitie, yf thou seme moze apte to maryage. Foz most cōmonly those thynges come euyll to passe. whiche thou proues agaynste nature. Jf the cuppe of Cyrces teche, that men with voluptuous= nes, as with wytchrafte fall out of theyr mynde, and be chaunged vtterly fro men vnto beestes. Jf thyrsity Tantalus teache the, that it is a very myserable thynge foz a man to sytte gappynge vpon his ryches= se heaped togyther, and dare nat vse them. The stone of Sicisphus, that ambycion is labozyous and myserable. Jf the labours of hercules putteth the in remembraunce that heuen muste be optryned with honest labours and enfozcements infatygable, lernest nat thou that thynge in the fable, whiche philosophers teache, and also dy= uynes, the maysters of good lyuinge. But yf (without allegozy) thou shalt rede the infantes wzestlyng in theyz mothers belp

Circes was a woman which by enchātmēt turned mē to dyuers facīōs of beestes, with ryches oz dig nes.

Tantalus.

Sysyphus.

The labours of hercules.

withoutallego ry scripture. is bareyn.

thyng

chylderyttaunce of the elder brother solde for a messe of potage, the blessyng of þ fa ther preuented and taken away by fraude Golye smytten with the slynge of Da uid, and the heart of Samson shauen: it is nat of greate valure, as yf thou shul dest rede the keynyng of some porte. what dyfference is there, whether thou rede the boke of kynges, or of þ iudges in the olde testament, or els the hystorye of Titus Li uius, so that thou haue respecte to the alle gorye in nere nother? For in that hystorye are many thynges, whiche maye amende the cõmune maners: in the other are some thynges, ye vngoodly, as they seme at the fyrst lokyng on, whiche also yf they be vn derstãde superficially, may hurt good ma ners. As the theft of Dauid, and adultery bought with homicide. The vehemẽt loue of Sampson. How the doughters of Lot lay with their father by steithe, and were cõceyued, and a thousande other lyke ma ters. Therefore þ flesshe of scripture euery where despised, but chefely of þ old testa meut: it shalbe mete & conuenient to serche out the mysterye of the spirytc, manna to the shall haue suche taste as thou bryngest with the in thy mouthe. But in openynge of mysterpes, thou mayste nat folowe the coniectures of thyne owne mynde, but the rule must be knowen and a certein crafte whiche one Dionisius teacheth in a boke

Manyvngood ly thynges in scripture, as they appere outwarde.

Dauyd cõmyt ted aduiterye with Bersabe e caused Urye her husbande to be slayne.

The misteries must behande led with craft.

entyteled, De diuinis nominibus, that is to saye, of the names of god: and sayncte Augustyne in a certayne booke called Doctrina christiana, that is to saye, the doctryne of a christen man. The apostle Paule after Chryste, opened certayne kounsayncs of allegoryes whome Origene followed, and in that parte of dyuinitie obtayned doubtles the chiefe rowme, and maystrye. But our deuynes eyther sette naughte by the allegorye, or handle it verye dreamynly and vnfruytfully: yet are they in subtilitie of disputacion equall, or rather superyours to olde deuynes. But in treatinge of the crafte, that is to saye, in pure apte, and frutefull handlynge the allegorye, nat ones to be compared with them, and that specyallye, as I gesse, for two causes. The one, bycause the mysserye can be but colde and barayne whiche is nat kendled with the fyre of eloquence, and tempred with certayne swetnesse of spekynge, in whiche our elders were passynge excellet, and we nat ones taste of it. And other cause is, for so much as they contented with Aristotle onely, expell from scholes & secte of Plato and Pitagoras, and yet sayncte Augustyne preferreth these later, nat onely bycause they haue many sententes much agreable to our religyon, but also bycause the very maner of open and clere speche, whiche they vse (as we haue

Allegoryues.

Our dyuynes.

Aristotle only is redde now a dayes

haue layde full of allegoryes) draweth ve
ry nigh to the style of holye scripture. And
meruayle therfore though they haue more
commodyously handled the allegories of
the worde of god, whiche with plenteous
oration were able to encrease and dylate
to colour and garnysche any maner thynge
neuer so bareyne, symple or homelye, and
also beynge moost expert and conuynge
of all antiquitie, had practised and exercy
sed longe before in the poetes and bookes
of Plato, that thynges which they shulde
do after in deuyne mysteries. I had leuer
that thou shuldest rede the commenteries
of those men, for I wolde instructe and in
duce the, nat vnto contentions of argu-
mentes, but rather vnto a pure mynde.
But & yf thou can nat attayne the myste-
rye, remembre yet that some thynge lyeth
hyd which though it be nat knowen, yet
bereipe to haue trust to obtayne it, shall be
better than to rest in the letter whiche kyl
leth. And that se thou do nat onely in the
olde testament, but also in the newe. The
gospell hathe her flesshe, she hath also her
spirite. For thoughe the vayle be pulled
from ꝑ face of Moyses, neuertheleſſe yet
vnto this day Paule seeth ꝓ speculū and
inmigmats, that is throughe a glasse vn-
perfytly & obscurely. And Christ him self
sayth in his gospell of Johan. The flesshe
profyteth nothynge at all, it is the spirite

Olde dyuynes with helpe of eloquence han deled the Alle gories wel & nouredly.

The gospell hath herflesshe and spirite.

that gyueth lyfe I verely durste nat haue layd it profyteth nat at all, it had bene ynough for me to saye, the flesshe profyteth somwhat, but much more the spirite. But now veritie him selfe hath sayde, it profyteth nat at all. And so greatly it profyteth nat, that after the mynde of Paule it is but death, except it be referred to the spyrite, yet at the leest way vnto this thynge is the flesshe profytable: for that she ledeth oure infirmitie as it were with certayne grices or steppes vnto the spirite. The bodye without the spirite can haue no beynge, the spirite of the body hath no nede, wherfore yf after the doctrine of Christe the spirite be so great & excellēt a thynge that he onely gyueth lyfe, hyther to this poynte muste our tourney be, that in all maner letters, in al our actes, we haue respecte to the spirite, and nat to the flesshe And yf a man wolde take hede, he shulde soone perceyue, that this thinge onely is it wherunto exhorteth vs amonge the prophetes specially Esaias, amonge the apostels Paule, whiche almoste in euery epistle, playth his parte and cryeth that we shulde haue no confydence in the flesshe, and that in the spirite is lyfe, lyberty, lyght, adoption: and those noble treasures so greatly to be desyred whiche he nombreth. The flesshe euery where he despyseth, condempneth, and casteth of. Take

Adoption is enheritaunce, nat by byrthe, but by electiō.

heed

heades, and thou shalte perceyue that our
mayster Christ doth ꝑ same thynge here
and there whyles in pullynge the asse out
of the pytte, in restoryng the sighte to ꝑ
blynde in rubbynge the eares of corne, in
vnwasshen handes, in the feastes of sy-
ners, in the parable of the pharesey and
the publycane, in sallynges, in the carnall
byrther in the reioysynge of the Jewes
that they were the children of Abraham
in offrynge of gyftes in the temple, in pray-
enge, in delatynge their phylateries, and in
many lyke places, he dispiseth the flesh of
the lawe, and superstition of them whiche
had leuer be Jewes openly in the sighte of
man, than prieste in the sighte of god.
And whan he sayde to the woman of Sa-
mary, beleue me that the houre shall come
whan ye shall honoure the father neyther
in the mountayne, neither in Jerusalem
But the houre shalbe and nowe is, whan
the very true worshyppers shall worshyp
the father in spirite and veritie. For surely
the father requireth such to honoure him
The father is a spirite, and they whiche
honour him must honoure in spyryte and
veritie. He signifyed the same thynge in
Dede, whan at the maryage he turned the
water of the colde and vnsauery lettre, in
to wyne of the spirite, makynge mencke
the spirituall soules, euen vnto the con-
tempte and dyspysynge of theyr lyke. And

phylateryes were papers which the pha-
rieys ware on hygh in theyr foreheades ha-
uynge theten cõmaũdemẽtes wryten in them.

leest thou shuldest thinke it a grete thing in that Christ despysed these thinges which nowe I haue reherced, ye he dispised the eatinge of his owne flesshe and drinkyng of his owne bloude, except it were done spiritually. To whome thynkest thou spake he these thynges, the flesshe profyteth nothynge at all, it is the spirite that quyckeneth and giueth lyfe: verily nat to them whiche with saynt Johans gospell, or an Agnus dei hangynge aboute theyr necke, thynke them selfe sure from al maner of harme, & suppose that thinge to be the very perfyte religion of a christen mā but to them to whom he opened the hygh misterye of eatynge his owne bodye. If so great a thynge be of no valure, yt if it be vnfruitous or perilous: what cause is there wherfore we shulde haue cōfydence in any other carnal thinges, except ꝑ spirite be ꝑsent? Thou peradnēture sayest masse day ly and lyuest at thyne owne pleasure, and art nat ones moued with thy neyghbours hurtes no more, than yf they pertayned nothynge at all to the, thou arte yet in the flesshe of the sacramēt. But and yf whyle thou sayest, thou enforcest to be the verye same thynge which is signyfyed by receyuyng that sacramente, that is to saye, to be one spirite with the spirite of Christe, to be one body with the body of Christ to be a quicke membre of the church, if thou

Saynt Johās gospel hāging at their neks.

lous

lous nothyng but in Chryst, if thou thinke all thy goodes to be commune to all men, yf the incommodities of al men greue the euen as thyne owne: than no doubte thou sayest masse with greate fruite, and thou bycause thou doest it spiritually. If thou perceyue that thou arte in maner transfygured and chaunged in to Chryste, and that ꝑ lyuest nowe lesse and lesse in thyne owne selfe, gyue thankes to the spirite, whiche onely quickeneth and gyueth lyfe many bene wont to nombre howe manye masses they haue ben at euery daye, and hauynge confydence in this thynge as of moost valure (as though nowe they were no farther bounde to Chryste) as soone as they be departed out of ꝑ church returne to theyr olde maners agayne. That they embrace the fleshe of pite, I dispraysle nat that they there stoppe I praysle nat. Let that be performed in the, which is there represented to thyne eyen. There is represented to the, the death of thy heaue, dissolue thy selfe within forthe, and (as the sayenge is) in thy bosome, how nighe thou art dead in the world. For yf thou be possessed hooly with wyght ambition, couetousnesse, enuye, ye though thou touch the aulter, yet art thou farre frō masse Chryst was slayne for ꝑ, flee thou therfore theyr beastes. Ouerpeyce the selfe to hym whiche for thy sake sacrifyced hym selfe to the fa-

ther.

pietie is the honour & seruice which we owe to god.

Let it be performed in the that is represented in the masse

ther. If thou ones thynke nat on theſe thynges, and haſt confidence on the other god hath thy carnall and groſſe religion. Thou arte baptiſed, thynke nat forthwith that thou arte a chriſten man. Thy mynde all to gyther fauoureth nothynge but this worlde, thou arte in the ſyght of the worlde a chriſten man, but ſecrete and before god thou arte more hethen thā any hethen man, why ſo, for thou haſte the body of the ſacrament, and arte without the ſpirite which onely profyteth. Thy bodye is waſſhed, what mater maketh it, whyle thy mynde remayneth ſtyll defyled and ſtayned. Thy body is touched with ſalte, what than, whan thy mynde is yet vnſauerye. Thy bodye is annoynted, but thy mynde is vnannoynted. But if thou be buryed with Chriſt withinforth, and ſtudyeſt to walke with hym in the newe lyfe: I than knowe the for a chriſten mā. Thou art ſprinkled with holy water, what good doth that, if ſo be thou wype nat awaye the inwarde fylth from the mynde. Thou honoureſt ſayntes, and art ioyous & glad to touche their relikes: but thou deſpyſeſt the chiefe relikes whiche they lefte behynde them, that is to vnderſtande, the examples of pure lyuynge. There is no honour more pleaſaunt vnto god, than if thou wolde it counterfayte her kyndlyneſs. No religion is more acceptable to ſayntes

Sprinklinge of holy water.

Touchynge of relykes.

The true honouring of ſayntes

tes or more appropriate, than yt thou dyd-
dest labour to represent and folawe theyr
vertues, wyle thou deserue the loue and
fauour of ℣eter or of ℣aule: coũterfaite
the ones fayth, and ℣ others charity, and
thou shalte do a greater thyng thã if thou
shuldest ron to Rome. x. tymes. wyle thou
worshyp saint Fraunces singularly: thou
art hyght mynded, thou arte a great louer
of money, thou arte stubburn and self wil
led, full of cõtention, wyse in thyne owne
opinion, gyue this to the sayntes, swage
thy mynde, and by the example of sayntes
Fraunces be more lowe humble, or meke
delyple fylthy lucre, & be delyrous of ry-
chesse of the mynde, put awaye stryuynge
and debates with thy neyghboures, and
with goodnes ouercome enyl. The sayntes
setteth more by this honoure, than if thou
shuldest set before hym a thousande bren-
nynge tapers. Thou thynkest it a speciall
thynge to be put in thy graue, wraped in
the coule or habyte of sayntes Fraunces:
Trust me lyke vesture shall profyte the no
thynge at all whan thou art deed, yf thy
lyuynge and maners be founde vnlyke
whan thou were alyue. And thoughe the
sure example of all treiwe vertue and of
pure lyfe, is sette of Christ moost commo-
dyously, neuer the lesse yf the worshyp-
pynge of Christe in his sayntes delyte
the so greatlye, so that thou counterfayte
Christ

pietie.

Let vs cõsyder Christe in his sayntes

Christ in his sayntes, and for the honoure of euery one of his sayntes, studye and labour to put away one vyce, or elles to enbrace one vertue. If this be done inwardely, than wyll I nat reproue those thynges whiche be done outwardly. Thou hast in greate reuerence the asshes of Paule: I dampne it nat, yf thy relygion be perfyte in euery poynte. But yf thou haue in reuerence the dead asshes or poudre of his bodye, and settest no store by his quicke ymage yet speakynge, and as it were byddynge which remayneth in his doctryne is nat thy relygyon preposterous, and out of ordre: Honourest ỹ the bones of paule hydde in a shryne, and honourest thou nat the mynde of Paule hydde in wrytynges Magnyfyest thou a pece of his carcas shynynge throughe a glasse, and regardest nat thou the hole mynde of Paule shynynge throughe his letters: Thou worshyppest the asshes, in whose presence nowe & than the diformities and diseases of bodyes be taken awaye, why rather honourest thou nat his doctryne, wherwith, the deformities and diseases of soules are cured & remedyed: Let the vnfaythfull meruayle at the solempyzacies & sygnes for whome they be wrought, but thou that arte a faythfull man enbrace his bokes, that as thou doubtest nat; but that god can do all thynges, euẽ so thou maist lerne to loue him aboue

Letvs honour the quicke ymage of Paule.

all

all thynges. Thou honourest ꝑ ymage of the bodyly countenaūce of Chryst formed in stone or tree, or elles portrayed with colours: with muche greater reuerence is to be honoured the ymage of his mynde, whiche by workmanshyp of the holy goost, is figured and expressed i the gospels. Neuer any Apelles so expressly fashioned with penseil the proporcyons and fygure of the bodye, as in the wordes and doctryne of euery man apereth the ymage of ꝑ mynde namely in Chryste, whiche whan he was very symplycitie and pure verite, no dissorde, ns vnlykenesse at all coude be bytwene the fyrste and cheke paterne of his dyuyne mynde, and the ymage of his doctryne and lernynge from thence deduced and deryued. As nothynge is more lyke ꝑ father of heuen than his sonne, whiche is the worde, the wisdome and knowlege of the father, spryngynge forthe of his moost secrete herte: so is nothynge more lyke vn to christ than the worlde, the doctryne and trachynge of Chryste, gyuen forthe out of the priuie partes of his moost holy brest. And ponderest thou nat his ymage? honourest it nat? lokest thou nat substancyally with deuote eyne vpon it? enbrasest it nat in thy herte? hast thou of thy lorde & mayster reliques so holy, so ful of vertue and strength, and letting the at naught? seekest thou thynges muche more alienate,

The very ymage of Christ is expressly payntyd in the gospell.

Appelles was the mooste cunninge painter that euer was

straungers

straunger and farher of: Thou behodest a roote or a sudoyne, that is sayde to have ben Christes, astonyed therat, as though thy wyttes were rauysshed: & arte thou in a dreme or slumber whan thou redest the dyuyne oracles or answeres of Christe. Thou beleuest it to be a great thynge, yea greater than the greatest, than thou possessest at home a litel peace of ꝑ crosse: but ꝑ is nothing to be compared to this, if thou beare shrined in thy hert the mistery of the crosse. Or els if suche thynges make a man religyous & deuout, what can be more religious thā the iewes, of which very many (thoughe they were neuer so wycked) yet with theyr eyen sawe Jesu Christ lyuyng bodyly, herde, hym with theyr eares, with their handes handled hym: what is more happy thā Judas, which with his mouth kyssed ꝑ dyuine mouth of Christ: So muche the doth the flesshe wout the spirryte ꝑfite nothing at al, that it shulde nat ones haue ꝑfited the holy virgin his mother, ꝑ she of her owne flesshe begate hym, except she in her spirryte had conceyued his spirryte, also This is a very great thig, but here a great whyle thapostles enioyed the corporal presēce & felyshyp of Christ, redest ꝑ nat how weake, how chyldysshe they were, how grosse & wout capacite: who wolde desire any other thyng vnto the most ꝑfyte helth of his soule, than the lōge familiarite & conuersacion

The honoring of the crosse.

The very apostels, as longe as christ was ꝑsēt wauered.

uersacion togyther wt him that was both god & man, yet after so many miracles she wed, after the doctrine of his owne mouth taught & declared to thē, after sure & euident tokēs that he was ryse agayne, dyd he not at ꝑ last hour whā he shuld be receiued vp into heuen, cast in their teethes theyr vnstablite in the faith, what was than ꝑ cause verily the flesshe of Christ dyd let: & thēce is it ꝑ he sayth: except I go away, the holy goost wyl not cōe it is expedient for you that I departe. The corporal presence of Christ is vnprofitable vnto helthe: & dare we in any corporall thyng beside that, put ghte pite, that is to say, the loue & honour of god, Paule saw Christ in flesshe, what suppose it ꝑ to be greater thyng thā that, yet setteth he naught by it, sayig. Though (sayth he) we haue knowen Christ carnally, nowe we do not so, why knewe he hym not carnally, for he had ꝓfited & ascended vnto more perfyte gyftes of the spiryte. I dse peraduenture no wordes i disputinge these thinges, than shulde be mete for him which gyueth rules Neuertheless I do it the more diligently (& not without a great cause) for that in very dede I do perceyue this errour to be the cōmen pestilence of al christēdome: which bringeth and occasioneth euē for this cause ꝑ greater mischefe for as muche as in semblaunce and appearence it is next vnto pyte. For there are no

vices

vices more perilous thā they which counterfayte vertue. For beleue this the good wil may lightly fal into thē, there are none more difficulty cured, by cause ꝑ cōmune people vnlerned thynke our religion to be violate, whan suche thinges are rebuked. Let incontinent all the worlde crye out against me, let certayn ꝓchers, suche as are wont to crye out in theyr pulpettes, backe which vp right good wil sing these thinges inwardly in their owne stomackes, lokyng verely nat vnto Christe, but vnto theyr owne aduantage. Though whole eyther superstitiō without lernyng, or fayned holynes, I am compelled oftetymes to shewe and declare, that I in no wyse rebuke or checke the corporal ceremonies of christen men, & the deuout myndes of simple ꝑsones namely in suche thynges that are approued by auctorite of the churche. For they are nowe and than partly sygnes of pyte, and partly helpers ther vnto. And bicause they are somwhat necessarye to yong infantes in Christ, tyll they waxe elder, and growe vp vnto a perfit manne therfore it is nat mete they shulde be disdained of them whiche are perfyte, leest by theyr example the weake ꝑsone shulde take harme. That thou doeth I approue, so the ende be nat ampulle. Moreouer yf thou stop nat there, whence ꝓ oughtest to ascende to thynges more nere to helth. But to worshyp christ

The vse of ceremonyes.

with visible thinges in stede of inuysyble, and in them to put the hyghest poynt of religion. & for them to stande in thyne owne conceyte, to contempne other men, to sette the hole mynde vpō them, and also to dye in them. And (to speke shortly) to be withdrawen from Christe with the very same thynges whiche be ordeyned for thentent onely that they shulde helpe vnto Christe this is verely to departe from the lawe of the gospell wh̄ che is spirituall, and to fall in to a certayne tewysshnes: whiche thynge peraduenture is of no lesse ieopertye, than yf without suche superstycyon thou shuldest be infect with great and manyfest vyces of the mynde. This is forsoth the more deedly disease. Be it, but yͭ other is worse to be cured. Howe moche euery where sweateth the chefe defender of the spirite Paule, to cal away the iewes from the confydence of dedes and ceremonyes, and to promote them to those thynges whiche are spirituall: and nowe I se the cōmunalte of christen men to be returned hyther agayne. But what sayd I the communalte that myghte be yet suffred, had nat this errour ſuaded & caught a great parte both of preestes & doctours: to be shorte the flockes of chē almoste throughe out, which profesſe in ryte & habyte a spirytuall lyfe. If they whiche shulde be the very salte be vnsauery, wherwithall shall

The cōmunalte is turned to the cōfydēce of ceremonyes.

other be reasoned, I am ashamed to re-
herse with what superstition the most parte
of them, obserue certayne ceremonyes of
mennes inuention, yet not instituted for
such purpose, how odyously they require
the of other men, what confydence with-
out mystruste they haue in the: howe in-
discretely they iudge other men: howe re-
nestly they defende the. To these theyr de-
des they thynke heuen to be due. In which
yf they be ones roted, at ones they thynke
them selfe Paules and Antonyes. They
begyn, O good lorde, with what grauytie,
with howe great auctoritie to correcte o-
thers mennes lyues, after the rule of fooles
and vndiscrete persons (as saieth Terens)
so that they thynke nothynge well done,
but ỳ they do them selfe, But for all that
whan they be woren olde fyxes in theyr
maner of lyuyng, thou shalt se that as yet
they sauour or tast of Christ nothynge at
all but to be beastly. Swymminge in cer-
tayne thorlyshe vices, in theyr lyuyng and
pastyme frowarde, and scarce can suffre ỳ
forbeare theyr owne selfe, in charitie colde
in wrath feruēt, inhate as tough as white
lether, in theyr tonges venemous & full of
poyson, in extreclynge and puttyng forth
of theyr malyce conquerours and nat able
to be ouercome, redye to stryue for euery
lytle tryfle, and so farre frowe the perfec-
tion of Christe, that they be nat ones mo-

ued

Superstitious persons are touched.

Paule & Anto ny were hermi tes of passinge holy conuersa cyon.

The defēders of ceremonies

dued with these cõmune vertues, whiche the very Ethnytes or heathen men haue lerned, eyther by reason gyuen to them of nature, or by vse of lyuyng, or by the precepts of phylosophers. Thou shalte also se them in spirituall thynges cleue without capacytye, fyerse that no man shall knowe howe to entreate or handle them, full of stryfe and contencion, gredye vpon voluptuous pleasure, at the worde of god redy to spewe, hynde to no man, mysdemynge other men, flatterynge theyr owne selues. It is come to this poynte nowe at laste with the labours of so manye yeres that thou shuldest be of all men the worste, and yet thynke thy selfe the beste: that in stede of a chrysten man thou shuldest be a playne Iewe, doynge seruyce vnto dombe elementes onely: that thou shuldest haue the glorye and ioye, nat in secrete before god, but openly afore the worlde? But yf thou haste walked in the spirite and nat in the flesshe: where be the fruytes of the spirite? where is charite? where is that cherefulnesse and ioyous mythe of a pure mynde, where is tranquilite & peace towardes all men, where is pacyence, where is perseueraunce of sobre mynde, wherewith thou lokest daye by daye contynually for the amendement euen of thyne enemyes, where is curtesye and gentylnes, where is frendlye of herte,

The rpocrycy of relygyous perio.ns.

where is mekenes, hydelyte, dyscretion, measure or sobrenesse, temperaunce, and chastite, where is the ymage of Christe in thy maners, I am sayest thou no heyes of hoores, no theese, no dyolatour of holy thynges, I kepe my profession. But what other thynge is this, than I am nat lyke other men extorcyoners adulterers, or I take wyfe a wyfe, I hadde leuer bene a publycans humblye and lowlye afftynge mercy, than this kynde of pharysees rehersynge theyr good dedes. But what is thy profession, is it I praye the that thou studyest nat perfourme that thynge thou promysed longe ago whan thou were baptysed, whiche was that thou woldest be a chrystē man, that is to saye, a spirituall persone and nat a carnal lewe, whiche for the traditions of man woldest transgresse the cōmaundementes of god. Is nat the lyfe of a chrystē manne spirituall. Seest Paule speakynge to the Romaynes. No dampnation is to them that are graffed in Christe Jesu, which walke nat carnallye or after the flesshe: for the lawe of the spirite of lyfe in Christ Jesu hath delyuerd me from the lawe of synne and death: for that thynge which was impossyble for the lawe to do or bryng to passe, whiche was weake by reason of the flesshe, that same god made good, sendyng his sone in the similitude of flesshe, nye to sinne, & of sinne

cōdempned

eddempned lyn in the flesshe, that the iu-
styfyeng of the law, might be fulfilled i vs
which walke nat after ꝑ flesshe, but after
the spirite. For they that be in the flesh, be
wyse thynges gretynge to the flesshe, but
they which be in the spirite perceyue those
thinges ꝑ gretyne to the spirite. The wys-
dome of the flesshe is deth, & the wysdom
of ꝑ spirite is lyfe & peace: for the wysdom
of the flesh is an ennemye to god bicause
she is nat obedient to the lawes of god, nor
yet can be. They ꝑ be in the flesshe, they cā
nat please god, what coude be spokē more
largely? what more playnly? neuer the les
many mē subtile & crafty to flater & fauor
theyr owne vices, but prone & redy wout
abuplement to checke other mens, thynke
these thinges to perteyne thēselfe nothing
at all, and Paul spake of walkig carnally
or after the flesshe, that refar they to adul-
ters onely, & kepers of quienes, what he
spake of wysdom of the flesh, which is en-
nemy to god, that they turned to thē whi-
che haue lerned humanyte, or (as they call
it) seculer sciences. In eyther other they
set vp theyr crestes, and clappe theyr han-
des for ioye, both that they neyther be ad-
uiters, and in al sciences excellently vnlers-
ned & ignorant. But to lyue in the spirite
thy dreame to be none other thynge than
to do as they them selues do. Whiche per
lopes, if they wolde as diligently obserue

The crasse & mynde of some clerkes.

The flesshe & the spirite after Paule.

the tonge of Paul, as they mākully despise the tonge of Tully, they shulde soone perceyue þ the apostle calleth the flesshe that thyng that is vysyble, and the spirite, that thing þ is inuysible. For he teacheth euery where that thyngs vysible ought to serue to thinges inuisible, & nat contrary wyse, inuisible thinges to serue thinges visible. Thou of a preposterous ordre, applyest Christ to those thynges which were mete to be applyed vnto Christ. Requirest thou of me recorde, that this worde flesshe perteyneth nat onely to fylthy & superfluous lust of the body? holde & vnderstande, that thinge which the sayd apostle (doyng that same which he in al places dothe) wryteth to the colocēces. Let no man mislead you for the nones in the humilite & religion of aungels, whiche thynges he neuer sawe, walkynge in vayne, inflate with the ymagynation of the flesshe, and nat holding þ head, that is to say Christ, of whom al the body ministred, nourysshed cōpacte & set togyther by couples & ioinctes, groweth into the encrese of god. And lest thou shuldest doubte any thynge that he spake of them which hauing confidence in certeyn corporal ceremonies, barke against þ spūal purposes of other men, take hede what foloweth. If ye be dede with christe, ab elemētis huius mūdi, frō traditiōs, ceremonyes & inuentiōs of men, why haue ye yet suche de-

cres

erres amonge you, as thoughe ye lyued vn
to the worlde? And anone after callyng vs
frō the same thigs he sayth, yf ye be rysen
vp agayne with Christ, seke those thinges
that are above where Christ sytteth on ꝑ
ryght hāde of god Be experte wise i those
thigs ꝑ be above, & nat on the erth. Wor
ouer giuing preceptes of the spūal life what
exhorteth he vs to ds at the laste, whether
ꝑ we shulde vse such or such ceremonies?
whether we shulde be this or that wyse a
rayed? that we shulde lyue with this or ꝑ
meates? that we shulde saye customablye
any certayne nombre of psalmes, he made
mention of no suche thinges, what than?
Worshyp sayd he, your mēbres which be
on the erth fornicacion vnclennes bodely
inst eupl cōcupiscence, & auaryce which is
ꝑ seruyce of ydols. And a lytle after. Now
put frō you all suche thinges, wrath indyg-
nation malyce & agayne, spoylynge your
selfe of ꝑ olde man wt al his actes, puttīg
on you the newe manne which is renued
in knowlege of god, after ꝑ ymage of him
whiche made him. But who is the olde
man, verely Adam, he that was made of
the erth, whose cōuersacion is in erth, nat
in heuen. By the erth vnderstāde what so
euer is visible, & therfore exposal & transly
tory, who is that newe man, verely the ce-
lestial mā that descended frō heuen, Christ
And by heuen vnderstāde what so euer is

Worshyp the membres on the earth.
The olde mā.
The old man

mutible, & therfore eternal & euerlastyng At the laste, lest we shulde be mynded to purchase the fauoure of god, after the maner of the Iewes with certayne obseruaũces, as with ceremonyes magycall, he teacheth that our dedes are pleasaunte & alowed of god, so lõg as they are referred vnto charyte, & also syzyng therof, sayeng above al these thinges kepe charitie ꝑ bonde of perfection, and let the peace of god reioyce as an ouercõmer in your hertes, in which also ye be called in one body. I wyll gyue the a more playne token and euydent ꝓbacion, that this worde flesshe signifieth nat ꝑ lust of the body only. Paule nameth often the flesh, often the spirite, wrytinge to a certayne people named Galatas, whiche he called nat onely from lust of the bodye vnto chaste lyuynge but enforceth to withdrawe them from the secte of the Iewes and cõfidence of worke, into whiche they were induced by false apostles. In this place therfore, nombryng the dedes of the flesshe, marke what vyces he rehearseth. The dedes of the flesshe (sayth he) be manyfest, whiche are fornicatyon, vnclenlynes, vnshamfastnes, lecherye, worshyppynge of ydolles, wytchcrafte, varyance hatredes, otherwyse called contentyon, or stryfe, emulation, which may be called indignation or disdayne, are otherwyse called wrath, scoldynge, dissention, that is to

saye

say, diuersitie in maynteynynge of opynyons, sectes, or meynteynynge of quarels enuy, hompeyde, dronkennesse, excesse in eatynge and such lyke. And nat long after he sayth, yf we lyue in the spirite, lette be walke i the spirite. After that, as declaring and vtteryng a pestylence contrary to the spirite, he addeth: let vs nat be made desirours of vayne glory, prouokynge one the other, and enuyenge one an other. The tre is knowē by the fruite. As vnto thys that thou omyttest nat watche, fastyng stincte ozysons, & suche other lyke obseruauncee: I passe nat theron, I wyl nat belyue that thou art in the spirite, except I may se the fruytes of thy spirite, why may I nat aspyre the to be in the flesshe, whā after almost an hundreth peces excercyse of these thinges, yet in the I fynde the dedes of ꝑ flesshe, enuyousnesse more than is in any woman, cōtynuall wrath & fiersnes, as in a man of warre: scoldynge, lust & pleasure insacyable, malycious cursyng, backbytyng with tonge more venemous than the poyson of a serpent, an high mynde, stubburnnes lyght of thy promyse, vanyte sayenge flatterynge & Thou iudgest thy brother in his meate drynke or rayment, but Paule iudgeth the of thy dedes. Doth that separate the from worldly and carnal mē, that thou arte in lyghter causes verely, but yet with the same vices infected? Is the more

vayne glorye is pestylence cōtrary to the spyryte.

lythy, which for this enheritaunce taken frō him or it came to his hādes, for which his doughter defyled for hurte done to his father, for some office for his prynces fauoure, cōceyueth wrath hatred, emulation and disdayne, than thou which I am ashamed to tell for howe lytel a tryfle, yea for nothynge, doest all the same thinges moch moze malycyously? The lyghter occasyon to synne lyghteneth nat, but aggraueth the synne. Neyther it maketh mater in howe lytle or greate a thynke thou synne, so it bedone with lyke affectiō. And yet is there difference verely, for so moch the greuouser doth euery man trespace, the lesse the occasion is wherwith he is pulled away from honestye. I speake nat nowe of those religyous personnes, whose maners euen the hole worlde abhorreth, but of them whom the commune people honoureth nat as men, but as aūgels, which selfe same, natwithstondyng ought nat to be displeased with these wordes, which rebuketh the vyces, & noteth nat the p[er]sō. But and if they be good mē, let them also be glad to be warned of what so euer men it be, in those thynges whiche pertayne to helth. Neyther is it vnknowen to me, that amonges them are very many, which holpen wt learning & wyt, haue tasted the mysteries of the spirite. But as Liuius sayth it fortuneth almost euery where, that the

greater

greater parte ouercõmeth the better. Not withstandynge (if it be lawfull to confesse the trouth) se we nat all the moste strayte kynde of religion to put the chiefe poynte of relygyon, eyther in ceremonyes, or in a certayne maner or forme of sayeng, which they cal theyr deuyne seruyce, or in certein dedes of the body: which religion if a mã shulde examyne & appose of spirituall thinges he shuld scarce fynde any at all that walked nat in the fleshe. And hereof cõmeth this so great infyrmitie of myndes trembynge for fere, where is no feare, & therin sure and sarcles, where is moste peryll of all. Here of commeth that perpetuall infancy in Christ (to speake no greuouslyer) that we prepostorous estemers of thinges make most of those whiche by them selfe are of no value, those set at naughte, whiche onely are sufficient, euer lyuyng vnder tuters or scholemaysters, euer in bondage neuer aduaunsynge our selfe vp to the lyberty of the spirite, neuer growyn vp to the large stature of charitie, whan Paule cryeth to a certayne people called Galathas, stãde fast, be nat ye locked agayn vnder the yoke of bondage. And in an other place, and so was the lawe oure tutor or scholemayster in Christ, that of fayth we might be iustyfyed. But seynge that fayth is come, now be we no more vnder a tutor or scholemaister, for euery one of you (sayth he)

Prepostorous is settynge behynd that that shulde be before.

he) is the very son of god throughe fayth which he hathe in Christe Jesue. And nat moch after he sayeth, and we also whā we were lytle ones, were in seruyce and bondage vnder the ceremonies & lawe of this worlde. But whan the tyme was fully expired, god sent his sone made of a woman made vnder the law, to redeme them whi che were vnder the lawe, that we by adopcyon shulde be his sones. And for bycause ye be the sones of god, god hath sente the spirite of his sone into your hertes, cryeng Abba pater (as a man wolde say, dade father) And so is he nat nowe a seruant, but a sone to god. And agayne in an other place. Brethren ye be called in to lybertye let nat your lybertye be an occasyon vnto you to lyue in the flesshe: but in charytie of the spirite serue one an other. For all the lawe is fulfylled in one sayenge. Loue thy neyghbour as thy selfe. But and if ye byte and eate one the other, take hede leaste ye be consumed one of an other. And agayne to the Romyns. Ye haue nat receyued to the spyrite of bondage agayne in feare but the spirite that maketh you the sones of god by adoption, in whome we crye dade father. Vnto the same also pertayneth that he wryteth to Tymothe, sayeng: Exercyse thy selfe vnder the dedes of pietye, for bodyly exercyse is good but for a smalle thynge, pietye is good vnto all ma-

ter

ber thynges. And to the Corynthes God is a spirite, and where the spirite is, there is lyberte But why reherse I one or two places Paule is all togyther at thys poynte, that the fleshe, whiche is full of contentyon, mought be dispyssed and that he myghte settle vs in the spirite, whiche is the authour of charite and lyberty. For these companyons be euer inseperable on the one syde, the fleshe, bondage, vnquietnesse, contencyon, or stryfe. And on the other syde, the spirite, peace, loue, lyberte. These thinges euery where Paule lamenteth into vs. And seke we a better mayster of our relygyon, namely whan all dyuyne scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Christe iterateth and inculcheth in the gospell, and for this cause chefely was he borne, for this cause dyed he, to teche vs nat to cõterfeyte ỹ iewes, but to loue After the last souper made the euen before his passyon, howe dylygently, how tenderly, and how affectuously gaue he charge to his disciples nat of meate, nat of dyynke, but of charite to be kepte one towardes an other, what other thyng teacheth he, what other thynge desyreth his disciple Iohan, than that we loue one an other, Paule euery where (as I haue sayde) commendeth charite, but specyally wrytynge vnto the Corynthes, he preferreth

To loue is the greteſt cõmaũdement.

Christe last of al warneth of charyte.

eth charitie both before myracles and pro
phecyes and also before the tonges of an
geles . And say nat thou by and by, that
charitie is to be ofte at the church, to crou
che downe before the ymages of sayntes,
to lyght tapers or waxe candelles, to say
many lady psalters, or sayntt Katheryns
knottes. God hath no nede of these thyn
ges, Paule calleth charite, to edifye thy
neyghbour, to compte that we all be mem
bres of one bodye, to thynke that we all
are but one in Christ, to reioyse in god of
thy neyghbours welthe, euen as thou
doest of thyne owne. To remedye his in
commodytes or losses as thyne owne, yf
any brother erre, or go oute of the ryghte
waye: to warne hym, to monyshe hym,
to tell hym his faute mekely, soberly, and
curteysly, to teache the ignoraunt, to lyfte
vp hym that is fallen, to cõfort & courage
him that is i heuynes, to helpe him that is
boureth, to socour the nedy. In cõclusion
to referre al ryches & substaũce, al thy stu
dy, all thy cares to this poynte, that thou
in Christe shuldest helpe as moche as thy
power extendeth to. That as he neyther
was borne for him selfe, nor lyued to his
owne pleasure, neyther dyed for him selfe
but dedycate him selfe hooly to our pro
fytes, euen so shulde we applye our selfe
and awayte vpon the commodities of our
brethren, and nat our owne, which thynge

What is true charite.

yf it

yf it were vsed, nothynge shulde be eythes more pleasaunt or elles easy, than the lyfe of religyous persones, whiche we se nowe clene contrarye, greuous almoste euery where and laborours, and also full of superfluyte yon, lyke vnto the Jewes, neyther pure from any vyces of the laye people, and in many sondry thynges moche more defyled, whiche kynde of men sayntе Augustyne (of whom many glory and reioyce as of the authour and founder of theyr lyuynge) yf he nowe might lyue agayne, certaynly wolde nat ones knowe, and wolde crye out, sayenge that he wolde approue nothyng lesse than this kynde of lyfe, and that he had instituted an order and maner of lyuynge, nat after the superstycyons of the Jewes, but after the rule of the apostles. But I heare euen now, what certayne men (whiche are somwhat well aduysed) wyll answere vnto me. A man must take hede in lytell and small thynges, lest a lytel and a lytel he shulde fall in to greater vyces. I heare it ryght well, and I allowe the sayenge. Neuertheles thou oughtes to take hede a greate deale more, that thou so clene nat to these lytell and small thinges, that thou shuldest fall clene from the moste chefe & greatest thynges. There is the ieopardye more euydente, but here more greuoule. Do flee Scilla, that thou fall nat into Charibdis. To obserue these lytell

The lyfe of religyous me is greuous and tedyous.

Saynt Augustyne wolde nat knowe mokes & chaūs of hys owne religion yf he were nowe alyue.

how farforth we ought to clene to the small thynges

Scilla & charibdis do loke what they meane at the ende of the fyrst chapytre

Temporal thinges haue to perte.

Lucryua was the sacrifyce of a beest wyser of the that offe red, and dyd eate parte, & parte went to thuse of the preestes the eal the kidneis & the fat about them was burned to god, that same sacrifyce for certain cõsyder ratyõs is also called hostia.

Holocaustes what is the holeb est sacrifyce dyd to god, no man hauynge part therof.

spyrtell thynges, is holsome verely: but to cleue vtterly vnto them, is very leoperdous. Paule forbydeth nat the to vse the lawe and ceremonyes: but he wyll nat hym to be bounde to the lawe and ceremonyes, whiche is fre in Chryste. He condempneth nat the lawe of dedes yf so be a man vse it lawfully, without these thynges peraduenture thou shalt nat be a chrysten man but they make the nat a chrysten man. They wyll helpe vnto pietie & godlynesse, euen so yet yf thou vse them for that purpose. But and if thou shalte begyn to enioye them, to put thy truste and confydence in them, at ones they vtterly destroye al the lyuynge of a chrysten man. The Apostle setteth nought by the dedes of Abraham, whiche to haue bene very perfyte, no man doubteth and haste thou confydence in thyne? God disdepneth certayn sacrifices called victime, the sabbors and certain holy dayes called Neomenye, of his people the Iewes, of which thynges he him selfe was the authour & cõmaunder: and dareste thou compare thyne owne ouserusunces, with the preceptes of the lawe of god? yet here god redy to spue at them and sore agreued with them. For what entent sayth he) offre ye to me, the multytude of youre victimes? I am full. As for holocaustes of wethers, talowe or inwarde suet and fatte of beestes, blode of calues

calues, or lambes and gotes, I wolde nat haue, whan ye come before my presence, who hath requyred these thynges of your handes, that ye myghte walke in my houses? Offre ye no more sacrifyce in vayne, your ensence is abhomynacyon to me: I wyll nat suffre the feest of the Neomenye and Sabbot daye, with other feest dayes The companyes of you are infected with iniquite, my soule hathe hated youre kalendas, and your solempne feestes. These thynges be greuous vnto me, I was euē wery to a byde them. And whan ye put forthe youre handes: I wyll turne myne eyes from you, whan he reherseth the obseruaūces and maners of holy feestes and sacrifyce, more ouer the multyplyenge of prayers: noteth he nat them as thoughe he poynted them with his fynger, whiche measure theyr religyon with a certayne nombre of psalmes and prayers? Marke also an other thynge, howe mettasyously the facundious ypocrite expressed heaping to gyther the disdayne and indignacion of god so that he nowe cōude suffre neyther with eares, neyther eyes, what thynges I beseche ther, verily tho thynges which he hymself had ordeyned to be kepte so religyously, which also were obserued so decently, so many yeres of holy kynges & ypocrites. And these thynges abhorreth he as yet in ỹ carnall lawe. And trustest thou

Sabbot daye was euery seuenth day as our sondaye.

Neomenye were holidays at the newe of the mone.

Kalēdas that same that neomenyes be,

Mayas.

in ceremonies made at home i thyne owne house now in the lawe of the spirite: God in an other place byddeth the same pyphets to crye incessantly, and to put out his brest after the maner of a trumpe, as i an ernest mater, & worthy to be rebuked sharpely, & suche a mater as vnneth coulde be opened of these men but with muche ado. We (sayth he) they seke from day to daye, and knowe they wyll my wayes, as all people that hath done iustyce, & hath nat forsake the iudgement of their god. They aske me for the iudgementes of Iustice, and desire to drawe nigh to god: why haue we fasted (say they) and thou hast nat loked vpō vs and meked our soules, & thou woldest nat knowe it. Lo in the day of your fast (answereth the pyphete) your owne wyll is foūde in you, and ye seke out all your dettes. Lo vnto stryfe and contention ye faste, and ye smyte with your fyst cruelly. Faste ye nat as ye haue fasted vnto this day, that your crye myghte be herde on highe. Is this the fast that I haue chosen, that a man shulde vexe and trouble hym selfe for one daye, eyther that a man shulde bowe his heade as a hoke or cyrcle, and to caste vpon him sacke clothe and asshes? wylte thou call this a faste or a day acceptable vnto gode But what shall we saye this to herdothe god condempne that thynge, whiche he hym selfe commaunded? Maye forsothe, what

the Iewyshe fast.

what thā? But to cleue and sycke fast in the flesshe of the lawe, & to haue cōfidence of a thynge of nothynge, that is it veryly whiche he hateth deedly. Therfore he sheweth what he wolde haue added in eyther place. Be ye washen (sayethe he) and made clene take away out euyll cogytacyons of thoughtes out of my syght, whā ỹ heareſt the euyll thoughtes reherſed, toucheth he nat euidētly the spirite & the inwarde mā? The eyes of god seeth nat outwarde, but in secrete, neither he iudgeth after ỹ syghte of the eyes, neither rebuketh after the hearyn of the eares. God knoweth nat the folyshe virgyns, smoche and gay outwarde empty of good workes inwarde. He knoweth nat them which say Ah lyppes May ster mayster. More ouer he putteth vs in remēbraunce that the vse of the spūal lyfe standeth nat so greatly in ceremonyes, as in ỹ charite of thy neighbour. Seke (saith he) iudgemente or iustyce, socour him that is oppreſſed, gyue true iudgement & ryght to hym that is fatherleſſe and motherleſſe or frendleſſe, defende the wydowe, suche like thinges did he kupt to the other place where he speaketh of fastyng Is nat this rather (sayth he) that faste whiche I haue chosen? Teare and cancell cruell obligacions, vnbinde the burthens which make them stowpe to the grounde that beare them: let them that be bruſed go free and

Thevſe of hyr rytuall lyfe.

Esayas.

but that aſonder all brethes. Breake thy
breed to hungry. The nedy & them wch
haue no place of habytacion, lede vnto thy
house, when thou seest a naked man clothe
hym, and despyse nat thyne owne flesshe
what shall a chrysten man do then: shall
he despyse the commaundementes of the
churche? Shall he set at naught the honest
The tradicions of our elders. tradicions of forefatheres? Shall he cō-
dempne godly and holy customes. Nay, if
he be weake and as a begynner, he shall
obserue them as thynges necessarye. But
and if he be stronge and perfite: so muche
the rather shall he obserue them, lest with
his knowlege he shulde hurte hys brother
whiche is yet weake: lest he also shulde
kyl hym for whome Chryst dyed, we may
nat vnyte these thynges: but of necessitie
we must do other thinges. Corporall de-
des be nat condempned, but spirituall are
preferred. The visible honourynge of god
is nat condempned, but god is nat pleased
saynge with inuysyble pytie and seruices
God is a spirite, and is moued and styred
wt inuysible scripture. It is a great shame
for chrysten men nat to knowe that thyng
whiche a certayne poete brynge a gentyle
knewe rygth well whiche sayenge a pies
cepte of dewe seruynge god sayth: If god
be a mynde as scripture sheweth vs, se
thou honoure hym chefely with a pure
mynde. Iudge vs nat despyse the authour

though

thoughe he be an hethen man, or without degre of scholy, the sentence therwith pe a ryght greate deuyne. And as I herde it haue pertayned his lykewyse vnderstonde of Iewe, as it is redde of manye. The sentence pereth to this, lyke reioyseth lyke. Thou thynkest god to be moued greatly with an oxe kylled and sacrificed, or with the vapours or smoke of frankensence, as thoughe he were a bodye. God is a mynde and without doubte a myndes moost pure, and it subtyls and perfyte, therfore ought he to be honoured moost chefely with a pure mynde. Thou thynkest a tapre lyghted to be a sacrifice, but a sacrifice to god sayth Dauyd, is a wofull or a sorowfull spirite. And thoughe he hathe despysed the blonde of goottes and calues yet will nat he despyse a herte contrite and humble. Yf thou do thise thynge whiche is gyuen to the eyen of mennes, muche rather take heede that, that thynge be nat away which the eyen of god requires. Thy body is couered with a coate of habyte, what is that to the purpose yf thy mynde beare is secreled vestures. Yf thy vesture mā be clothed in a cloke whyte as snowe, lette the vestymentes of the inner man be also whyte as snowe. Thou kepyst syleuce our mouthe, muche more prudent that thy mynde be quyet within. Yf thy wylybis restyle thou bowest downe thy membres of thy body, thus

Inwarde thinges be regarded by inward thynges.

is nothyng worth, yf in the temple of thy herte thou stande vp rightes agayust god. Thou honourest the tree of the crosse muche more folowe the mystery of the crosse Thou kepest the sabbyng day and abstaynest from those thyngis which defyle not a man, and why abstaynest thou not from fylthy talkynge, whiche polluteth thyne owne cōscience & other mens also, Meate is withdrawen from the body, but why giuest thou thy soule her selfe with codded drafft and such lyke, which are meate, mete for swyne? Thou makest the churche of stone gaye with goodlye ornamentes, thou honourest holy places, what is that to ꝑ pure place, yf the temple of thy herte, whose witnes the prophete Ezechiell bozed thozowt be prophanat or polluted with the abhominations of Egipt? Thou kepest ꝑ sabbot dayes outward, & wilt al thinges be vnquiet thyough ꝑ rage & tēptynge of vices togither. Thy body cōmitteth no adultrye but thou arte couetous, now is thy mynde a fornicatoure. Thou lyuyest or prayest with thy bodyly tonge, but take hede with in what thy mynde sayeth, with thy mouth thou blyssest, and with thy herte thou cursest. In thy bodye thou arte closed within a streyte celle, and in the cogytation thou wildrest thyough oute the worlde. Thou hearest ꝑ worde of god with thy corporal eares, rather heare it within, what sayeth

the

the sabotday
the day of rest

the prophete. Excepte ye here within, your soule shall mourne and wepe, yea & what redest thou in the gospell: that they which se may nat se, and they which heare maye nat heare. And agayne the prophete sayth with your eares ye shall heare and ye shall nat perceyue: blessed be they therfore whiche heare the worde of god within. Happy are they to whom god speaketh within, and theyr soules shall be saued. This eare to enclyne Dauyd cõmaundeth that noble daughter of the kynge, whose beautye and godlynes is all togyther within in golden hemmes. Fynally what auayleth it yf thou do nat those euyll thynges outwarge, whiche with affection thou desyrest and coueytest inwarde what auayleth it to do good deades outwarde, vnto whiche within are cõmitted thynges clene cõtrarye? Is it so great a thyng if thou go to Hierusalem in thy bodye, whan within thyne owne selfe is both Sodome, Egipt and Babylone? It is no greate thynge to haue trouen the steppes of Christ with thy bodyly heles, but it is a greate thynge to folowe the steppes of Christe in affection If it be a very greate thynge to haue touched the sepulchre of Christ, shall it nat be also a very great thynge to haue expressed the mysterye of his burieng. Thou accusest & vttrest thy synnes to a preest, which is a man, take hede how thou accusest & vttrest

Pilgrimages to holy places.

Confession.

tereſt them before god. For to accuſe them
afore him is to hate them inwardly. Thou
hyreſt perchaunce all thy ſynne and of-
fences to be waſchen awaye at ones with
a lytle paper or parchemente ſealed with
wexe, with a lytle money or pynages of
wexe offred, with a lytle Pylgrimage go-
yng. Thou art bitterly diſceiued and clene
out of the wayes. The wounde is perceyued
inwardly, the medicine therfore muſt ne-
des be layde to within. Thyne affection is
corrupte, ye haſte loued that whiche was
worthy of hate, & hated that which ought
to haue ben beloued. Swete was to the
ſowre, and bytter was ſwete. Iregarde
not what thou ſhewe outwarde. But and
yf clean contrary thou ſhalte begynne to
hate, to flye, to abhore that whiche thou
lately louedeſt, if that were ſwete to thine
appetite, whiche lately had the taſte of
gal of this wiſe at the laſt I perceyue and
take a token of helth. Magdaleyne loued
muche and many ſinnes were forgyue her.
The muche thou loueſt Chriſt, ye more thou
ſhalte haue ſpeces. For the hate of ſyn, folo-
weth the loue of vertues the ſhadowe folo-
weth the body. I had leuer haue the hate
ones thy ſpeceyous maſkers within and in-
dede, than to deſpe them before a preſt ten.
ſyonnes I wote. Therfore (as I howe erſt)
ſled certain thynges for loue of enſample (to
the holy ſpectacle and ſight of thine vyſible

In ye wordes the ſpirite is within.

wyde, in the olde lawe, in the newe lawe, a
all the cõmaundementes of the churche,
fynally in thy selfe and in all besynes pers
ynge to man, without forth is there a
wtayned flesh, and with a spirite, in which
thinges if we shall nat make a ꝓfyterous
ende neither in thynges whiche are ferme,
shal put very great confidence, but ere as
they do helpe to better thynges, and shall
alwayes haue respect to the spirite & to ꝑ
thynges which be of charyte, than shal we
nare nat heup as men in sorowe & payne
as these men be nat fedle, euer chyldren
as it is a ꝓuerbe nat besily & drye bones
(as sayth the prophete) without lyfe, drou
sy and forgetfull, as men diseased of ꝑ
lethargye, nat dull hauynge no quichnes
nat brawlers & scolders nat enuyous and
whysperars or backbyters, but excellentes
in Chryst large in charytie, strong and sta
ble both in prosperitie and i aduersitie, lo
hynge beside shal thynges enforce hy
to thinges of moost profite, full of myghe
full also of knowledge, whiche knowlege
who so euer refuseth, him doth that noble
lyde of all knowlege refuse. For vereles
ignorance or lacke of experience, whome
for the moste parte accõpanyeth dulnes o
lurynge, & that gentle woman whom the
preches call Philautia, that is to say loue o
thy selfe, euely hyndreth to passe, as Plato
so sayth, that we put confidence i thynges

what thynges folowe charite

prosperytye & aduersitie.

ſeruall powers; but alſo ſimplifyd of ymaginations of all the intelligible powers doth ceaſe and kepe ſilence.

☞ The ſyxth rule. Capi. xiiii.

AND for as muche as in ſodeyn wrytynge, one thynge calleth an other to remembraunce, I wyll now adde the fyxt rule, whiche is in a maner of kynrede to them that go before, a rule for all, men as neceſſarye vnto helthe, as it is of fewe regarded. That rule is thus, that the mynde of hym which enforceth and laboureth to Chryſt warde warye as muche as is poſſyble both from the sedes and alſo opynyons of the commune lape people, and that the enſample of pietie be nat ſette of anye other laue of Chryſte onely. For he is the onely chiefe patron, the onely and chiefe enſample or forme of lyuynge, from whome who ſo euer wryeth one ynche or nayle tyeoth, he goeth beſides the ryghte pathe, and roneth out of the way, wherfore Plato with grauyte forſoth as he doth many thynges, in his bokes of the gouernaunce of a cyte or commune welthe, dempeth anyman to be able to defende verrue constantlye, whiche hath nat inſtructed the mynde with ſure and vndoubted opinyons of ryghtwiſe and of honeſtye. But howe much more perylous is it to falſe opinyons of

the

Thou muſt ſtye from the co mon people.

The enſample of pitie.

ge thynges whiche pertayne to helthe, fynke in to the depe botome of thy mynde. Therfore he thynketh that thys thynge shulde be cared for and loked vpō chefely that the gouernours them selfe whome it behoueth to lacke all maner of vncleny-nesse, graue in theyr owne myndes very good opynyons of thynges to be eschued and eschewed, that is to saye of good and euyll, of vyces and of vertues, and that they haue thē very assured, aldoute layde aparte, as certayne lawes very holy and goodly. For what soeuer thynge cleaueth in the mynde surely rooted with stedfaste byleue: that euery man declareth in hys maners and conuersacyon. Therfore the chefe care of chrysten men ought to be ap-plyed to this poynte, that theyr chyldren streyght waye from the cradle, amongest the very flatterynges of the nozyses, and kysses of the parentes, maye receyue and suche vnder the handes of them whiche are lerned, opynyons and perswasyons mete and worthy of Chryst: bycause that nothyng eyther soneth depar or cleaueth faster in the mynde, than that, whiche (as Fabyus sayth) in the yonge and tendre yeres is poured in. Let be a farre of from the yeres of yonge suchlynges wanton songes of loue, whiche chrysten men syng at home and where so euer they ryde or go muche more tythye than euer the comun people

The bryngyng vp of chrysten mens chyldren

people of the hethen men wolde suffre it be had in vse. Let them nat here theyr mother wayle and wrynge her handes, for a lytell losse of worldly goodes, nor for the losse of her syster. heare her crye out alas that euer she was borne, to be brought to this wretchednesse that she wolde thus be lost, lefte alone desolate and destytute. Lette nat them heare theyr father rebukynge and vpbrayenge hym of towardenes, whiche hath nat recompensed iniuries or wronge with double: neyther yet lawdynge them whiche haue gathered togyther greate habundaunce of worldly substaūce, by whatsoeuer maner it were. The dispocicyon of man is frayle and prone to vices, he catcheth mischeuous ensāple at ones, none otherwyse than towe ratcheth fyre if it be put to. How be it this self same thynge is to be done in euery age, that all the errours of the laye people myghte be plucked out agayne of the mynde by the harde rootes, and in theyr places be planted holsome opinions, and so myght be reborate, that with no vyolence they coulde be shake or plucked asondre, which thinge who so euer hath done, shall easyly & without busynesse by his owne accorde folowe vertue, and shal accompte them that do otherwyse, worthy to be lamented & pitied and nat to be counterfayted or folowed. Vnto this thynge pertayneth that nat vn

discrete

Vertue is the knowledge of thynges to be auoyded and of thynges to be desired and loued.

differete sayinge of Socrates (thoughte it were rebuked of Aristotle) that vertue was nothynge elles, but the knowlege of thynges to be ensued and folowed, and of thynges to be eschewed and fled. Not but that Socrates saw the differēce betwene knowlege of honestye and the loue of the same. But as Demosthenes answered Pronunciacyon to be the fyrst, the seconde, and also the thyrde poynte of eloquence, signifieng that to be the cheefe part, in so much that he thoughte eloquence to reste all together in that thynge onely. In lykewyse Socrates disputyng with Pythagoras proueth by argumentes, knowlege in all vertue to beare suche rowme, that vyces ren no other whence procede than of false opinyons. For certaynly brother bothe he that loueth Christ, and he also that loueth voluptuousnesse, money, false honoure, bothe folowe that thyng, whiche is ether of them swete, good, and beautyfull. But the one slydeth through ignorance, in stede of swete thynge embrasyng a thynge out of measure soure, sipeng as a soure thinge whiche is sweetest of all. Also, folowynge that thynge for good and for lucre, which is naught elles but domage and losse, and fearynge that thynge for losse, whiche is cheefe gaynes or aduantage: and iudginge that thynge to be fayre, whiche is foule, and wenynge or trowyng that to be sham

Synne springeth of false opinions.

full

full, whiche onely is glorious and prayse
full. In conclusyon yf a man were sure
and inwardly broughte in beleue, and
also it were digested in to the substaunce
of his mynde, as meate in to the substaūce
moost swete, most kayre most honest, mo
profytable: and on the other syde, lyth
nesse onely to be an euyll thyng, a paynfu
tourment or punysshement a foule thyng
shamefull, full of domage or losse and dy
measure theise thinges nat by the opinyo
of the cōmen people, but by the very na
ture of the thynges: it coulde nat be (suc
perswasyon or byleue endurynge) that b
shulde stycke faste or cleue longe tyme i
euyll thynges. For nowe longe ago th
cōmen people is founde to be the moost
mischeuous authour and capitayne both
of lyuyng and also of iudgement: neyther
was the worlde euer in so good state and
condicion, but that the worst thiges hau
pleased the moost parte. Beware lest thou
thys wyse thynke, no man is there that
dothe nat thys, myne elders before me
haue walked in theise steppes, of this opy
nyon is such a man, so great a Philoso
pher, so great a dyuyne. This is the cu
stome and maner of lyuynge of kynges,
thys wyse lyue great men, this done both
bysshoppes and prestes, these trewly be
no rascalles. Let nat these great names

mous

The cōmē peo
ple is the worst
auctor or insti
tutor of liuyng

moue the one ynche. I measure or iudge nat the cõmen or rascal sort by the roume, estate, or degree: but by the mynde and stomache. Who so euer in the famous caue of Plato bounde with the bondes of theyr owne affections, wonder at the vayne ymages and shadowes of thynges in stede of very true thynges, they be the commen people. Shulde he nat do preposterously and out of order yf a man woide go aboute to trye nat the stone by the ruler or squyre, but the ruler by the stone? And were it nat moche more vnreasonable if a man woide go aboute to bowe and tourne, nat the maners of men to Chryste, but Christ to the lyuyng of men? Thynke it nat therfore wel or aryght, bycause that great men, or bycause that moste men do it, but this wyse onely shall it be well and eyght what so euer is done, yf it agree to the rule of Christe. Ye and therfore ought a thynge to be suspected: bycause it pleaseth the moste parte. It is a small flocke and euer shall be, to whom is pleasaunt the symplycite or playnnesse, the poucrtye, the bryefe of Chryste. It is a small flocke verely, but a blessed, as vnto whome onely is due the kyngdome of heuen. Streayte is the waye of vertue, and of very fewe troden on, but none other leadeth to lyfe. To conclude, wether dothe a myse buylder fetche his ensãple of the moste comen

Plato wylleth that we shuld imagẽ a certẽ nõbre of mẽ to be boude with theyr hedȝ vprygyte so that they coud nat ones styre, before the a was acaue at their backes higher thẽ their hedȝ without that a tyre, and that al thynges shuld come to a fyre bytwene the fyre & the caues mouth, that the shadowes of al thynges might appere vpon the wall before them so shulde they se nothig but shadowes so be the ignorauut & vnlerned people boũ dẽ with the bõ desos affectiõs that they neuer se the truth

With eyen of reason.

and vled, or of the beste worke paynters set afore them none but the beste tables or patentes of ymagerye. Oure ensample is Christe, in whom onely be all rules of hyghe lyuinge, him may we counterfaite without exception. But in good and vertuous men it shal be mete that thou call to an ensample euery thynge so farre forth as it shall agre with the fyrst ensample of christe.

The lacke of good men is but smal.

The comē people of christen men be moste corrupte.

As touchynge the cōmune sorte of christen men thynke thus: þ they were neuer more corrupte, no nat amongest the gentyles, as moch as concerneth the opinions of their maners. More ouer as touchynge theyr fayth what oppynyons they haue adopte them. This surely is doubtlesse and to be abydden by that fayth without maners worthy of fayth preuayleth nothynge in so moche also that it groweth to an heape of dampnation. Where the hystoryes of antyquitie (to them compare the maner that be nowe adayes, whan was vertue and true honesty more despyzed, whanne was so had in pryce riches gotten nat regarded where. In what worlde at any tyme was truer that sayenge of Horacius, sayeth þ lady money gyueth a wyfe with dowery, credence frendshyppe, nobleneſſe noble kynne, and also beautye. And agayne this sayenge of the same Horace, nobleneſſe and vertue, except a man haue good withall, is vyler than a rushe or a strawe, who re-

The maner of the world now adayes.

Horace the poete.

deth

derh nat now in good ernest that bytynge mocke of the same poete? Oh cytezyns cytezyns, fyrst seke money, after seke vertus whan was ryote or excesse more immoderate than nowe? whan was adultery, and all other kyndes of vnchaste lyuynge, eyther more appert in the syght of euery mā or more vnpunysshed, or els lesse had in shame, rebuke, or abhompnacyon? whyle pynces fauoure theyr owne vices in other and euery man accompteth that moste comely and beautifull to be done, what so euer is vsed & take vp amonge courtyers. To whom semeth nat pouertye extreme euyll, and vttermoste shame and rebuke? In tyme paste, kepers of queenes, fylthye vyggardes, glorpous or gorgyous persōs louers and regarders of money, were cast in the tethe with rebukefull and sclaunderous scoffiges and tesynges, and that by authorpte. And also in comedyes, tragedyes, and other cōmune players of the gētyles, a greate clappynge of handes and a shoute was made of ꝑ laye people for ioye whan vices were craftely and properly rebuked and chastysed: the whyche same vices nowe a dayes beinge euyll praysed, there is made a shewte and clappynge of handes for ioye, euen of the nobles & estates of chrysten men. The athenes in theyr cōmune house appoynted for disgysyng, & mummynges, wolde nat forbeare ne suffre a

The lyberty of olde tyme.

whāthe imbas
sadors of kyng
philip had of-
fred to phosiō
great gyftes, ⁊
had exhorted
him to receiue
them sayenge.
Thoughe you
may spare thē
well ynoughe,
yet shall they
be necessarye
for your chyl-
dren to whō it
shal be herdto
obteyn to com
to such hon or
as you are in.
Phoson āswe-
red yf my chil
drē shalbe like
me this same
possessiou shal
synde them
whiche hathe
brought me to
so grea: honor
yf they shulde
be vnlyke me
Iwyl nat that
theyr ryot be
norysshed and
augmented at
my coste.

lesser in playeng a certeyne tragedy of Eu
ripides, to synge the wordes of a certayne
couetous mā, which preferred money onely
before al other commodities & pleasure of
mānes lyfe: and they wolde playnly haue
clapped out of the play, yea & violētly cast
out of the house the player withal the fa-
ble, had nat the poete by & by arysyng vp
desyred them to tarry a lytle and behold to
what poynte that so great a wonderer of
money shulde come. Howe many ensam-
ples be there in the gentyles, hystoryes of
them, whiche of the commune welth well
gouerned & mynystred, brought nothynge
into theyr pore housholde but an honest
oppynyon or reputacion, whiche sette more
by fidelite, than money, by chastite, thā by
lyfe, whō neyther prosperitie coude make
proude, wylde or wanton, neyther aduer-
sitie coulde ouercome & make heuy hertid
which regarded honest ieoperdyes & daun
gers before voluptuousnes and pleasures
which cōtented onely wt the conscience of
pure lyfe, desyred neither honours neither
rychesse, nor any other cōmodyties of for-
tune. And to ouerhyp & make no rehersall
of the holynes of Phocion, of the pouerte
of Fabricius more excellēt thā ryches: of
the strong and courageous mynde of Ae-
milius, of the strait & indifferent iustice of
Brutus, of the chastite of Pithagoras, of
the temperaūce of Socrates, of the sōde &
cōstant

cõstant vertu of Cato, & a thousande most goodly beames of all sortes of vertues, whiche are red euery where i thistoryes of the late demonies, of the perces, of ꝑ athenes & of the romaynes, to our great shame be reply. Holy Aurelꝰ Augustyne, as he hym selfe wytnesseth in the cõmẽtaryes of his owne cõfession, longe tyme before he put Christ on him, despised money, counted honours for naught, & was nat moued with glory, prayse or fame, & to voluptuousnes kept ꝑ bydel so straycht, ꝑ he thã a yong man, was content with one lytle wenche, to whom he kept also promyse and fayth of marryage. Suche enlamples amonge courtyers amonge men of the Churche, I wyll also saye amongest religious persõs shall nat a man lyghtly fynde. Or yf anye suche shalbe, by & by he shall be appoynted wondred, or mocked at, as it were an asse amonge apes, he shall be called with one voyce of all mẽ a dotynge fole, a groshead an ypocryte, in nothynge expert melancoly mad, and shall nat be iudged to be a man. So we christen men honour the doctrine of christe, so counterfayte we it, that euery where now a dayes nothing is accõpted more folysshe, more vyle, more worthy to be ashamed of, than to be a christẽ man in dede, with al herte and mynde. As though that eyther christe in vayne had bene conuersaunt in erth, or that christendom were

Fabriciꝰ was a noble mã of Rome whõ no mãcould make to posses richꝭ or receyue giftꝭ or to vse craft or fraud agaiſt hꝭ enemies in tyme of mortall warre.

Camillꝰ was so constant of minde that no fortune coude moue him nor no iniury coud make him vnkynd to the comune welth.

Brute slew hꝭ owne sones by cause they cõspired against the commune welth.

Pythagoras was the auctor of chast lyuig Socrates said that he knewe well hym selfe to be vnlerned and he neuer laughed, & yet was he mery.

The cõtynẽce of Saynte Augustyne.

To be a very chriſten mã is a cõpted euery where a very vyle thinge

The vanite of noble men.

some other thynge now, than in tyme paſt or dyd nat indyfferently apertayne to all men. I wyll therfore that thou from theſe men vary with al thy mynde, & eſteme the valure of euery thyng by the cõmunion or felowſhyp of Chryſt, onely, who thynketh it nat euery where to be an excellent thing & worthy to be nõbred amonge ỹ cheſe of all good thyngs, yf a mã diſcende of a worſhyp full ſtocke & honorable auncetours whiche thynge they call nobleneſſe. Let it nat moue the one whyt, whã thou hearest the wyſe man of this worlde, men of ſadneſſe enduced with great authorite, ſo earneſtly diſputyng of the degrees of their genelogyes or lynage, hauynge their forhed and vpper browes drawen together wt very great grauite, as it were a mat of marvaylous difficulty, yea and with great endeuore men bryngynge forth playne tryfles. Nor let it moue the whã thou ſeeſt other ſo high mynded, for ỹ noble actes of their grandfathers or great grandfathers, that they thinke other in cõpariſon of thẽ ſelfe ſcarſe to be men. But thou laughyng at ỹ errour of theſe mẽ, after the maner of Democritus, shalt cõpte (as true it is in dede) that they onely and moſte perfyte nobleneſſe, is to be regenerate in Chryſt, & to be graffed & planted in the body of him to be one body & one ſpirite with god. Let other men be kynges ſonnes: to the, let it be the

Democritus laughed at what ſo euer thig was done in the lyfe of mortal mẽ vſed to him ſo ſolyſhe a thig.

greateſt

greatest honour that can be, that thou art called, and arte so in deed, the son of god, Let them stande in theyr owne conceytes because they are dayly cõuersaũt in great pryncess courtes: chose thou rather to be with Dauyd vyle abiecte in the house of god. Take hede what manner felowes Cryste chose, feble persones, fooles, vyle as touchynge this worlde. In Adam we be all borne of lowe degree. In Cryste we be all one. Very noblenesse is to dispyse this vayne noblenesse, very noblenesse is to be seruaunt to Cryst. Thynke them to be thine auncestours, whose vertues thou both lourst and counterfaitest. Also harke what the true esteemer of noblenesse sayde in the gospel agaynste the Jewes, whiche bosted them selfe to be of the generatyon of Abraham: a man verelye, nat excellente onely, nat eyche onely, nat the conquerour of kynges onely, but also for his dyuyne vertues lauded of god him selfe who wolde nat thynke thys to be a noble thynge and worthy wherof a manne myghte reioyce: Harke yet what they harde: ye are (sayde Cryst) of your father the deuyll, and the dedes of your father ye do. And heare also Paule howe he esteemeth gentle blode, accordyng to his maysters rule. Nat all they (sayth he) which be of the circumcision of Israel, be Israelites, neyther all they that be of the sede of Abrahã be the sõnes of Abraham.

The chikenlo blenes is to be the son of god

here may you se how Paule esteemeth noble blode.

ham. It is a lowe degre and shamefull, to
serue kythynesse, and to haue no kynrede
with Christ, whiche knowlegeth kynrede
with no man, but with suche as fulfylleth
the wyl of his father in heuen. He is with
moche shame a bastarde whiche hathe the
deuyll to his father, and verelye, who so
euer doth the dedes of the deuyll, hath the
deuyll to his father excepte Christe lyed
But the truth can nat lye. The hyghest de
gre that can be, is to be the sone and heyre
of god, the brother & coheyre with christe,
what theyr badges & cognysaũces meane
lette them loke. The badges of Christe is
cõmune to all men, and yet moste honour
able, which be the crosse, the crowne of
thorne the nayles, the spere, the sygnes or
tokens whiche Paule recioyseth to beare
in his body. Of nobleneſſe therfore thou
seest howe moch otherwyse I wolde haue
the to iudge and thynke, than the laye peo
ple ymagyne, who calleth nat him blyssed
rych, and happy amonge the cõmune peo
ple, which hath heaped to gyther at home
a greate deale of golde. But iudge thou
him to be blyssed ynough, ye that he only
is blessed, which possesseth Christe, very
felicite, and of al thinges the best. Iudge
him happy which hathe boughte that no
ble & precyous margarye of pure mynde,
with the losse eyther of all his goodes, or
his bodye also, whiche hathe founde the
treasoure

The badges of true nobleneſſe.

Riche men be nat blessed.

treasour of wysdome, precyouser than all
eyches, whiche to be made ryche, hathe
bought of Chryste, that is most rych, gold
purified and proued wt fyre, what thinges
than be these whiche the comune people
wondre at, as golde precyous stones, lyue
lode In a wronge name they be riches, in
the true name they be very thornes, whi-
che choke the sede of the worde of god, ac
cordyng to the parable of the gospel. They
be packes or fardels with whiche who so
euer be laden, they neyther canne folowe
pore chryste by the streyght waye neyther
enter by the lowe dore into the kingdome
of heuen. Thynke nat thy selfe better by
one heare yf thou shuldest passe in rychesse
eyther Mydas, or Cresus, but thynke thy
selfe more bounde, more tangled, more la-
den. He hath aboundantly ynoughe, that
can manfully despise such thynges. He is
prouyded for sufficiently, to whom Christ
promysed nothyng shalde be lackynge. He
shall nat be an hungred. to whose mouthe
māna of the worde of god semeth pleasaūt
he shall nat be naked that hath put christ
vpon him. Thynke this onely to be a losse
as ofte as any thynge of godlynesse is my
nysshed, & any thynge of vyces is encreased
Thynke it is a great lucre or aduauntage
whan the mynde throughe encrease of ver
tue is waxen better. Thynke thou lackest
nothynge, as longe as thou possessest him

what is riches

Midas & Cre-
sus were two
riche kynges

There is no
pomage in the
losse of riches.

Aiax in his madnes hanged vp.iii. gres be swine supposyng the ones to haue ben Agamenon, the other Ulixes, his two mortal enmies. Than with moche laughter her raged against the castyng many vnwryes in their teth, but whan he was come to his wyttes againe, he kylled hi selfe for shame & sorow so bicause of voluptuous pleasure, folowerh mischefe it may be well called the laughter of Aiax. Milesi Sibarite were people whiche layed dely cately. Epicure put felicite in volupmousnes.

in whom are al thynges. But what is this which wretches, call pleasure, surely it is nothig lesse thā that it is called. what is it than? Pure madnes it is, and playnly (as grekes be wōt to say) the laughter of Aiax swete potion, pleasaunt mischefe. True & only pleasure, is ꝑ inwarde ioye of a pure conscyence. The most noble and deyntyest dysshe that can be, is ꝑ study of holy scripture. The moste delectable songes, be the psalmes endyted of the holy ghoste. The most pleasaunt felyshyp is the cōmunion of al sayntes. The hyest deyntyes of al, is the fruition & enioyeage of the very truth Pourge nowe thyne eyen, pourge thy eare pourge thy mouth & Christ shal begyn to waxe swete & pleasaunt to the, who tasted ones sauerly: ye if, milesii liberte, yf all incontinent ryotteurs & epicurtens, shortly, if the vniuersitie of ymaginers & deuisers of pleasures shuld heape togyther al their flatteryng lubrycities and deputy, dyshes, i cōparyson of him onely, they shall seme to ꝓuoke the to spue. That is nat by & by swete, which is sauery, but that whiche is sauerye to a hole man. If water haue the taste of wyne to him whiche burneth in a hote feuer, no man wyll call that pleasure but a disease Thou arte discerned if thou byleue nat that very teres be moche more pleasaūt to deuoute & holy men, than be to wycked men laughynges, mockynges, gestynges

stinges or scoffynges. If thou also byleue nat saffing to be swerter to the ear, thā to the other plouers, quayles, selaūtes, partryches, pike, troute, porpas, or the fresshe surgen. And the moderate bordes of thone apoynted with erbes & frutes to be moche more delycate, thā the costly & dsoaynfull festes of ỳ other. Fynally ỳ true pleasure is for the loue of Christ, not to be ones moued with false apparāt pleasures. Behold nowe howe moche the worlde abuseth the names of loue and hate, whan a folysshe ponge mā is clere out of his wytte & mad for a whenches sake: that the cōmune people call loue, and yet is there no verper hate in the worlde. True loue cum with his owne losse, desyreth to se vnto an other mannes profyte, whervnto loketh he saue vnto his owne pleasure? Therfore he loueth nat her, but him selfe: howe be it forsoth he loueth nat him selfe. For no mā can loue an other, except he loue him selfe fyrst, ye & except he loue hym selfe aright No man can hate any man at al except he fyrst hate him selfe. Neuertheles somtime to loue wel is to hate wel, and to hate wel is to loue wel, whosoeuer therfore for his lytell pleasure (as he supposeth it) layeth awayte & goth aboute to begyle a mayden with flatteringes & giftes, with kayre promysses, to plucke from her the best thynge she hathe, that is to wete, her perfytnesse;

That is swete which sauoureth to a holy man.

Folysshe loue.

her

her chastite, her simplycyte, her innocency, her good mynde, and her good name, whether semeth this man to hate, or to loue? Certaynly there is no hate more cruel than is this hate, whan the kolysshe father and mother fauoure the vyces of theyr childre the cõmune sayenge is, how tenderly loue they theyr chyldren? But I pray the, how cruelly hate they theyr chyldren, whiche (while they folowe theyr owne affeccions) regarde nat at all the welthe of theyr children, what other thynge wysheth to vs our moste hatefull ennemye the deuyl, than that we here synnynge vnpunyshed, shuld fall into eternall punyshement. They call him an ealy mayster & a mercyfull prince which at certayne greuous offences eyther wynketh or sheweth fauour, that the more vnpunyshed men do synne the more boldly and at large they may synne. But what other thynge threteneth god by his prophete to them, whome he iudgeth vnworthy of hys mercy. And shal I nat (saith he) loke vpon youre doughters whan they commyt foornycacyon, nor youre doughters in lawe, whan they cõmyt adultrye. Vnto Dauid, what promysed he, I wyll (sayth he) with a rodde vysyte theyr iniquyties: and with whyppes, theyr synnes, but I wyll nat scater my mercye frome them. Thou seest howe all thynges are renued in Christ, and how the names of thynges

Tenderues to wardes theyr children.

are

are chaunged, who so euer loue hym selfe otherwyse than wel, hateth him selfe deedly, who so euer is cupll mercefull towardes himselfe, is a tyraunt most cruel. To care well, is nat to regarde. To hurte well, is to do good. To destroye well, is to saue. Thou shalte care wel for thy selfe, if thou shalte despyse the desyres of the flesshe. If in good maner thou shalt rage against vyces, thou shalte do to the man a good turne, If thou shalte kyll the synner, thou shalt saue the man. If thou shalte destroy that man hathe made, thou shalte restore that god hath made. Come of now and let vs go further, what thynketh the errours of the people power, wyckednes, manhode and cowardnes to be? Call they nat hym myghtye, whiche can lyghtly hurte whom hym lyst? all be it, it is a very odyous power to be able to hurte, for in that are the resembled to noysom wormes & scorpions, and to the deuyl him selfe, that is to wete, in doynge harme. Onely god is myghty in dede, whiche neyther can hurt yf he wolde, neyther yet wolde yf he coude, for his nature is to do good. But this myghty felowe nowe dothe he I beseche the hurte a man? He shal take away thy money, he shall beate thy bodye, he shall robbe the of thy lyfe, If he do it to hym that serueth god well, he hathe done a good dede, in stede of an cupll. But and

yf he

yf he haue done it to an euyll man, this hathe mynystred the occasyon verely, but he hath hurt him selfe, for no man is hurt but of him selfe. No man gothe about to hurte an other, excepte the same man hath moche more greuously hurte hym selfe afore hande. Thou enforcest to hurte me in my money or godes? Nowe hast thou through the losse of charite hurte thy selfe moste greuously. Thou canste nat fasten a wounde in me, but if thou haue fyrste receyued a wounde more greuous. Thou canst nat take from me the lyfe of the body, oneles thou haue slayne thyne owne soule before. But Paule, whiche to do wronge was a man very weyke and feble, to suffre wronge moste valyaunt and stronge, reioyseth he nat that he coude do all thynge in Christe? They call hym euery where manly and bolde, whiche tyerse and of impotent mynde, for the leest displeasure that can be, rageth, setteth, or boyleth in wrath, & acquiteth a shrewde worde with a shrewde a worde, a checke with a checke, one euyll turne with an other. Contrary wyse, whosoeuer receyuynge wronge maketh nothynge a do, but dissimuleth as no suche thynge were done, hym they call a cowarde, a dastarde hertlesse, mete for nothyng. But yet what is further of from the greatnes & valyantnesse of stomacke, than with a lytell worde

so to

to be puffed a lyde from the quyetnes and conſtauncie of the mynde and to be ſo vnable to ſet at nought an other mannes folyſhnes, that thou ſhuldeſt thynke thy ſelfe to be no man, excepte thou dydeſt ouercome one ſhrewde tourne with an other? But howe moche more mankul is it, with an excellent and large ſtomacke to be able to deſpyle all maner iniurpes, and moreouer, for an euyl dede, to recõpence a good, I wolde nat cal him a bolde man, whiche durſt iopardie on his enemye whiche ſcaſleth caſtell or towne walles, which (his life nat regarded) putteth him ſelfe in all maner iopardyes, a thyng cõmune almoſt to all warryours. But who ſo euer can ouercome his owne herte, who ſo euer can wyl them good, which doth hym herme, praye for them, whiche curſe him: to this man is due the propre name of a bolde & ſtronge man, & of an excellent mynde. Let vs alſo diſcuſe an other thynge, what the worlde calleth prayſe, rebuke, and ſhame. Thou art prayſed, for what cauſe, & of whom if for fylthy thynges and of fylthy perſons, this verely is a falſe prayſe, and a true rebuke. Thou arte diſprayſed, thou art mocked or laughed at, for what cauſe, and of whom, for godlyneſſe & innocẽcy, and that of cupll men: this is nat a rebuke no there is no truer prayſe. Be it forſoth that euen the whole worlde clap, ſtampe, & hyſſe at it

A bolde man and a ſtronge in dede.

True prayſe.

yet can it nat be but glozyous, & of greate
prayse that chryst appzoueth. And though
all moztall men agre, consent, and alowe
it cryenge with a showte, that is a noble
dede, yet, can it nat be but shamefull that
displeaseth god. They call it wysdom eue
ry where to gete good stoutly, whan it is
goten, to mayntayne it lustely, and to pzo
uyde longe before, foz the tyme to come
polytykly. Foz so we heare them saye eue
ry where and in good ernest of them whi
che in shozte tyme gate substaunce some
what habundantly, he is a thzyfty man,
ware, and wyse, circumspecte and pzoui
dent. Thus sayth the wozlde, whiche is
both a lyer him selfe, and also his father.
But what sayth verytie? Foole sayth he,
I wyll fette agayne this nyghte thy soule
from the. He had fylled his barnes with
cozne, he had stuffed his stoze houses with
pzouysyon of all vytayles, and hadde laye
de vp at home habundantly of money
ynoughe: he thought nothynge was to be
done moze. Thus hadde he done, nat by
cause he entended as a nedye keper to syt
abzode on his sythes heaped togyther, as
the poetes fayne the dzagon to haue kepte
the golden fleece, which thinge men do al
most euery where, but he entended to haue
spentes ioyously, & yet dothe the gospel call
this mā a foole. Foz what is moze folysh,
what is moze grosse ymaginacio, oz moze

wysedome of
the worlde.

foodnesse, than to gape at the shadowes, and lose the very thynges, a thyng which we be wonte to laughe at in the famous dogge of ysope. And in the maners of chri sten men, is it nat moze to be laughed at, oz rather to be wepte at. He may be comp ted a rude and vnexperte marchaunt, that knewe nat this sayinge of Therence: To refuse money at a season, is somtyme a great aduauntage, oz who so euer wolde receyue a litel aduauntage in hand, whan he knewe great losse shulde folowe, Howe much moze foolishenesse and vnadupsed nesse is it, with so great care to make pzo uysion foz this shadowyth lyfe euery hour redy to fayle, natwithstandynge that god wolde minister sufficiētly wherw it shulde be susteyned, & foz the lyfe to come to pzo uyde nothynge at all, whiche we must lede alway full of mysery and wzetchednes, if prouysyon be nat made nowe afozehande with great diligence. Heare another er toure, they call hym percles polytyke, & in all thinges experte, which harkenynge foz al maner tidinges knoweth what is done throughe out all the worlde, what is the chaunce of marchaundyse, what the kinge of Englande entendeth, what newe thing is doone at Rome, what is chaunced in Fraunce, how the Danes & the scytes liue what maters great pzynces haue in cōsayle. To make an ende shortly, who so e-

while we gape at shadowes, we lose the very thynges, as the dogge of ysope, whiche while he gaped at the shadow lost his boue i the water.

To herken foz tidynges out of all coūtreys is rebuked.

ner can bable with al kyndes of me of all maner busynes, him they saye to be wyse But what can be farther fro the thought of a wyse man, or nere, to the nature of a foole than to serche for those thynges whi che be done afere of, and geyne to the no thynge at all and nat so muche as onces be tyly to thynke on those thinges which are done in thyne owne brest & pertayne to y onely. Thou tellest me of the trouble and besynes of Englande, tell me rather what trouble maketh in thy brest wrathe, envy, bodyly lust ambition, howe nyghe these be broughte in to subiection, what hope is of victorie, how much of this hoost is put to flight, how reason is decked or appointed In these thiges if thou shalt be watching and haue a quicke eare and also an eye, yf thou shalte smel, yf thou shalte be circumspecte. I wyl cal the polytyke and perelos and that thynge which the worlde is wōt to cast agaynst vs. I wyll whorle agayne at him. He is nat wyse at all, which is nat wyse after his owne ymage. After this maner yf thou shalte examyne all the cares of mortall men, their ioyes, hopes feares, studyes, theyr myndes or iudgementes, thou shalte fynde all thinge full of errour while they call good euyll, and euyll good, while they make swete soure, and soure swete, make lyght darkenesse, & darkenes lyghte And this sorte of men is the more part by a great

a greate deale, whiche natwithstandynge thou muste at one tyme bothe desyre, that thou woldest nat be lyke vnto them: and also pitye that thou mayste desyre to haue them lyke vnto the. And (to vse the wordes of Cayntē Augustyne) than is it mete both to wepe for them whiche are worthy to be laughed at, & to laughe at them whiche are worthy to be wepte for. Be nat in euyll thynges conformiable to this worlde, but be reformed in the newe wytte, that thou mayst approue nat thē thynges whiche men wonder at, but what is the wyll of god, whiche is good, well pleasynge and perfyte. Thou arte very nygh leopdy, and no doubte fallen sodenly from the true wayt, yf thou shalte begyn to loke aboute the what the most parte of men do, and to herke what they thinke or ymagyn. Thou whiche arte the chylde of lyght and of light also, suffre that the deed men burye theyr deed: let the blynde capitaynes of blynde men, go awaye togyther in to the dytche Se thou ones moue nat the eyen of thy herte any whyther from the fyxte patrone and chefe ensample Chryste. Thou shalt nat go out of the waye, & yf thou folowe the gydynge of verite. Thou shalte nat stumble in darkneſſe, if thou walke after lyght: yf this lyghte shyne before the thou shalte seperate coloured good thiges from good thinges in dede, and euyll thyn

Eurypus is a certayne place i the see where the flod chaū geth seuen tymes in a daye as oft a night so that no ma cā sayle agaīst the strame.

Bragmanyes we e people of a certay e yle in Inria with whō all thigs were cōmune & they lyued plētifully, disdaynge riches, possessiones, & alworldly thynges.

Cinikes be the folowers of Diogenes the phylosopher, why che chastisshly checketh the vices of men.

ges in dedes from apparant euyll thynges thou maist abhorre and nat counterfayte the blyndnesse of the commune people, rasyng and chakynge them selfe after ỳ maner of the ebbynge and flowynge of ỳ sea at the moost vayne illusions and worldly thinges, with certayne conceytes of affections of wrathe enuye loue hate hoope feare hope sorowe ragynge, more vnquietly, than any Euripus. The Bragmanyes, Cinikes, Stoikes, be wonte to defēde their dogmies & doctryne stykly wt tothe & nayle and euen the hole worlde repugnyge all men cryenge & barkynge agaynst them yet holde they stykly that thynge wherunto they onces haue gyuen sure credence. Be thou bolde lykewyse to fastē surely in thy mynde the decrees of thy secte. Be bold without mystrust, and with all that thou canste make, to folowe the mynde of thine authour, departynge frō all contrary opinions and sectes.

☞ Here folowyth opinions mete for a chrysten man. Capi. xv.

YEt this excellent lernynge and paradoxes of the true chrysten fayth be sure and stedfast with the, that no chrysten man may thynke that he is borne for hym selfe neither ought to haue the mynde to lyue to hym selfe, but what so euer he hath

whan

what so euer he is, that all togyther lette hym ascribe nat to him self ike, but vnto god the authour therof, and of whome it came all his goodes lette him thynke to be commune to all men. The charitie of a christē man knoweth no propertye, lette him loue good men in Chryst, euyll men for Chrystes sake, whiche so loued vs kyssle whan we were yet his ennemies, that he bestowed hym selfe on vs al togither for our redemption. Lette hym enbrace the one because they be good, the other neuertheless to make them good. He maye hate no mā at all, no more truly than a kaythfull physicion hateth a sycke man. Lette him be an enemye onelye vnto vyces. The greater ꝑ diseases, the greater care wyl pure charite haue therto. He is an adulter, he hath committed sacrylege, ye he is a Turke. Let a chrysten man detye the adulter, nat ꝑ mā let him dispise the committer of sacrylege of the man, lette hym kyll the Turke, nat the man, lette hym fynde the meanes that the euyll manne maye perysshe whome he made hym selfe, but so that the man be saued whome god made. Let hym wyl well wysshe wel, and do wel, to all men vnfraynedlye. Neither hurte them whiche haue deserued it, and do good to them whiche haue nat deserued it. Let him be glader of all mennes commodities as well as of his owne, & also be sory for al mēnes hārmes

A christen mā is nat born for him selfe, neyther to folowe his owne plesure.

we must detye & abhorre the vices, but nat the man.

none otherwyse than for his owne. For verely this is that whiche the apostle cõmaundeth. To wepe with them that wepe to ioye with them that ioyen, ye let hym take another mannes harme grcuouser than his owne: and of his brothers welth be gladder than of his owne. It is nat a christen mans part to thynke on this wise what haue I to do with this felowe, I knowe nat whether he be white or blacke he is vnknowen to me, he is a straũger to me, he neuer dyd oughte for me, he hathe hurte me somtyme, but did me neuer good Thynke none of these thynges. Remẽbre onely for what deseruynge what thynges Chryste hathe doone to the, who wolde haue his kyndrenesse towardes the to be recompensed, nat in hym selfe, but in thy neyghboure. Onely se of what thynges he hath nede, & what thou arte able to do for hym. Thinke this thinge onely, he is my brother in the lorde coheyre in Chryste, a memory of the same bodye, redemed with one bloude, a felow in ꝑ cõmune fayth called vnto ꝑ very same grace & felicitie of ꝑ lyfe to come. As the apostle saith, one body and one spirite euen as ye be called in one hope of your calyng, one lord, & one faith one baptisme, one god & father of all whiche is aboue all & euery where, & in al vs. How can he be a straunger to whom thou arte compled with so manyfolde bõdes of

vnyte

tnpte? Amonge the gentyles let thoſe circumſtaunces of the rethoziciene be of lowe valure and wepght, eyther vnto benyuolence or vnto malyuolence, he is a cytezyne of the ſame citte, he is of all aũce, he is my coſyn, he is my kanſyper frende, he is my fathers frende, he hath well deſerued, he is kynde, borne of an honeſt ſtocke, ryche, or otherwyſe. In Chryſt all theſe thynges eyther be nothynge, or after the mynde of Paule be all one, and the very ſelfe ſame thynge. Let this one thyng be euer preſent before thyne eyen, and it is ynough, he is my ſiſter, he is my brother in Chriſt, whatſo euer is beſtowed vpon any membre redoũdeth it nat to all the body, & frõ thẽce into the heade? we all be membres one of an other. Whẽres cleuyng togither make a body? The head of ỹ body is Jeſꝰ chriſt the head of Chriſt is gõd. It is done to ỹ it is done to euery one, as is done to chriſt it is done to god whatſoeuer is don to any one membre whiche ſoeuer it be, whether it be well done or euyll. All theſe thynges art one? god. Chryſte, the bodye, and the membres. That cayenge hathe no place conuenyentlye amonge chriſten men, lyke with lyke. And that cayenge, vnlykeneſſe is the mother of hate. For vnto what purpoſe ſtrynen wordes of diſcention where ſo great vnite is. It ſauoureth nat of chriſten cayth that commonly a courtyer to a

towne dweller, one of the countrey to an inhabyter of the cytye, a man of highe degree to another of lowe degree, an offycer, to hym that is offyceleſſe, the ryche to the poore, a man of honoure, to a vyle perſon, the myghty to the weake, the ytalyan to the garmayne, the frenche man to the engliſhman, the engliſche to the Scotte, the gramaryen to the dyuyne, the logycyan to the gramaryen, the philitian to the man of lawe, the lerned, to the vnlerned, the eloquent, to hym that is nat facounde and lacketh vtterauunce, the ſyngle to the maryed, the ponge to the olde, the clerke, to the ley man, the prieſt to the byſſhop, the Carmelites, to the Jacobites, and that (leſt I reherſe all dyuerſities) in a verye tryfle vnlyke, to vnlyke, is ſomwhat parcyall & vnkynde, where is charitie whiche loueth euen her enemye, whā the ſurname chaunged, whan the colour of the veſture a lytle altered, whan the gyrdle or the ſhoo and lyke fantaſies of men make me hated vnto the, why rather leaue we nat theſe chyldyſh tryfles, and accuſtome to haue before our eyen that which pertayneth to the very thynge, wherof Paule warneth vs i many placꝭ, that all we in Chriſte ꝑ head be membre of one body, endued with lyke by one ſpirite (yf ſo be we lyue in hym) ſo that we ſhulde neyther enuye the happier mēbres, & ſhulde gladly ſocoure & ayde ꝑ weake

Charite is nat in them which hate an other man bycauſe his veſture or garmente is a lytell altered & chaunged.

weake membres, that we myght perceiue and vnderstande our selfe to haue receyued a good turne, whan we haue doone any benefyte to oure neighboure, and that we our selfe be hurte, whan hurte is doone to our brother, neyther shulde any mā studye priuately for hym selfe, but euery man for his owne parte shulde bestowe in commen that thynge whiche he hathe receyued of god, that all thynges myghte rebounde and rebounde thyther agayne frō whence they spronge, that is to wete frō the heed. This verylye is the thynge whiche Paule wryteth to the Corynthes, sayeng. As the bodye is one and hathe manye membres, and all the membres, of ꝑ body thoughe they be manye, yet be they but one bodye, euen so lykewise is Christ. For in one spirite we be all baptised to make one body whether we be Iewes or gentyles, whether we be bonde or free, and al we haue dronke of one spirite (for ꝑ body saith Paule) is nat one membre but many If the fote shall saye, I am nat the hand, I am nat of ꝑ bodye: is he therfore nat of ꝑ body, If the eare shall saye, I am nat the eye, I am nat of the bodye, is he therfore nat of the bodye, yf all the body shulde be the eye, where is than the hearynge, yf all the bodye were the hearynge, where than shulde be the smellinge. But now god hath put the membres euery one of them in the

Let euery mā bestowe in commen what soeuer he receyued of god.

body as it pleased him. For if al were, but one membre, where were the body? But now verely ben there many membres, yet but one body. The eye can nat say to the hande, I haue no nede to thy help, or agein the head to the fete, ye be nat to me necessary. But much rather those membres of the body whiche seme to be the weker, are more necessary, & to those which we thike to be the vyler membre of the body, we gyue more aboundant honour. And those whiche be oure vnhoneste membres, haue more haboundant honestye, for our honest membres haue nede of nothinge. But god hath tempted and ordred the body gyuige plentuous honour to that parte which lacked, bycause there shulde be no scisme, dyuision debate, or stryfe in the bodye, but that the membres shulde care one for an other indifferētly. But it is ye which are ỹ body of Christ, and membres one depēdynge of an other. He writeth lyke thynges to the Romaynes. For as we (sayethe he) in one bodye haue many membres, and all membres haue nat one office. Euen so we beyng many are but one body in christ And euery one the membres one of an other, hauyng gyftes dyuers aft the grace whiche is gyuen to vs. And agayne to the Ephesians, doynge trouthe (sayethe he) in charite, let vs by all maner thynges grow in him whiche is the head, that is to wete

christ

Chryst, in whom the hole body compacte and knyt by euery ioynt mynystrynge one to an other accordyng to the acte and worke kynge of euery parte in his measure, maketh the encreace of the body for the edyfyenge of him selfe in charitie. And in an other place he byddeth euery man to beare with an others burden, bycause we be membres one of another. Loke than whether they pertayne vnto this body whom thou hearest speakynge euery where after thys maner, it is my good, it came to me be heritaunce, I possesse it by ryghte and nad by fraude, why shal nat I vse it and abuse it after myne owne mynde? why shulde I gyue them of it any deale at all to whome I owe nothynge? I spyll, I waste, I destroy, that which perysheth is myne owne it maketh no matter to other. Thy membre complayneth and grynneth for hunger, and thou spewest vp partriches. Thy naked brother shyuereth for colde, & with the so great plentye of rayment is corrupt with mothes & longe lyeng. One nightes bycynge hath lost the a thousãde peces of golde, whyle in the meane season some wretched wenche (nede compellynge her) hath set forth her chastitie to sel, and is become a cõmune harlot, & thus perysheth the soule for whom chryst hath bestowed his lyfe. Thou sayst agayne, what is that to me. I entreat that which is myne after.

Euery membre hath his occupacion necessarye to the profite of the soule

myne

myne owne fantyon, & after all this with this so corrupt mynde, thynkest thou thy selfe to be a chrysten man, whiche arte nat ones a mā verely? Thou heaꝛest in ꝑ presence of a great multytude the good name oꝛ fame of this oꝛ that man to hurt, thou holdest thy peace, oꝛ paduenture reioycest and art well cōtent wt ꝑ backbyter. Thou sayst, I wolde haue reꝛproued him if those thinges which were spokē had pertayned to me, but I haue nothinge ado with him which was there sclaundꝛed. Thā to conclude thou hast nothynge ado with the bodye, yf thou haue nothynge ado with the mēbꝛe neither hast thou ought to do with the heed, verely yf the bodye nothyng appertayne to the. A man (saye they nowe a dates) with vyolence may defende & put a backe violence, what ꝑ emperours lawes ymyt I passe nat therō. This I meruaile howe these voyces came in to the maners of chrysten men, I haue hurte hym, but I was prouoked, I had leuer hurte than be hurt. Be it mans lawes may nat punische that which they haue ymitted. But what wyll the Emperour chryste do, yf thou begyle his lawe whiche is wꝛyten in Mathewe, I cōmaunde you (sayth Chryste there) nat ones to withstande harme but if a man shall gyue the a blowe on the ryght cheke, offre to hym also ꝑ other. And who so euer wyll stryue with the in the lawe and

Desyre nat vengeaūce.

and take frō the thy cote, yelde vp to him also thy cloke or mantell. And whosoeuer shall compell the to go with him one myle, go with him two mo other. Loue your enemies, & do good to thē whiche hate you and pray for them whiche persecute you, and pike maters against you, that ye may be the sonnes of your father whiche is in heuen which maketh the sonne to ryse vpon good and euyll, and sendeth rayne vpon iuste and iniuste. Thou answerest, he spake nat this to me, he spake it to hys apostles, he spake it to perfyte persons. Herdest thou nat howe he sayde, that ye maye be the sonnes of your father? yf thou care nat to be the sonne of god, that lawe pertayneth nat to the. Neuertheles he is nat good verily yᵗ wold nat be perfyte. Harke also an other thynge, yf thou desyre no reward, the commaundemente belongeth nat to the, it foloweth. If ye loue them whiche loue you, what rewarde shall ye haue as who shuld say none. for surely to do this thynge is nat vertue, but nat to do it is myscheefe. There is dette of neyther syde where is iust recompence made of both sydes. Heare thou Paule the great counsaylour & interpreroure of christes lawe. Blysse (sayethe he) them that persecute you, bleesse them, and curse them in no wyse, rendrynge to no man euyll for euyll. If it maye be, as muche as in you is,

This is spoke to all christen men.

ts, hauynge reste and peace with all men, nat defendynge youre selfe my beste beloued brethern, but gyue place and withstande ye nat wrathe: for it is wrytten. Vengeaunce shall be reserued to me, and I wyll quyte them sayth our lorde. But yf thyne ennemye shall be hungrye, gyue to hym meate: yf he be a thurste, gyue to hym drike: for yf thou do this, thou shalte heape coles of fyre vpon his heed. Be nat ouercome of euyll, but ouercome euyll in goodnesse, what shall than folowe sayest thou, yf I shal with my softnes nourysshe vp the knappysnesse, or malyce and frowarde and a cytie of an other man, and in suffrynge an olde iniury prouoke a newe? If thou can without thyne owne euyl eyther auoyde or put by euyl, no man forbydeth the to do it: but yf nat, loke thou saye nat it is better to do than to suffre. Amēde thyne ennemy yf thou can, eyther ladynge hym with benefytes, or ouercōmyng him with mekenesse. If that helpe nat, it is better that the one perysshe than both: it is better that thou ware eyche with ꝑ iniure and aduauntage of pacience, thā that whyle either to other rendreth euyll, bothe be made euyll. Let this therfore be a decree amonge christen men, to compare with al men in loue, in mekenesse, and in benefytes or doyng good: but in stryuynge, hate, or backbytyng, in rebukes and iniurye, to gyue

To a christen mā it is better to suffre than to do.

The decree of christen men.

gyue place euen to them that be of lowe degree, and that with good wyll. But he is vnworthye, to whome a good tourne shulde be done, or an euyll forgyuen, yet is it mete for the to do it, & chryst is worthy for whose sake it is done. I wyll neyther (saye they) hurte any man, neyther suffre my selfe to be hurte: yet whan thou arte hurt, se thou forgyue the trespace with all thy herte, prouydynge alwayes that nothynge be, whiche any man shulde remytte or forgyue vnto the. Be as ware and dylygent in auoydynge that none offence or trespace procede from ỹ, as thou art easy and redy to remytte another mans. The greater man thou arte, so muche the more submytte thy selfe, that thou in charite applye thy selfe to all men. If thou come of noble stocke, maners worthy of Chryste shall nat dishonour, but honour the nobleneſſe of thy byrth. If thou be connynge & well lerned, so much ỹ more soberly suffre and amende the ignoraũce of the vnlerned The more is cõmytted and lent to the, the more art thou boũde to thy brother. Thou art ryche, remẽbre thou arte the dispenser nat the lord: take heade circumspectly how thou entreateſt the commune good. Byleneſt thou that ỹriete was prohibyte and voluntary poneryte enioyned to monkes onely? Thou art disceyued, bothe perteyn to all chrysten men. The lawe punysheth the

Offences muſt be forgyuen.

A gentyman.

A cõnyng mã

A ryche man.

Pouerte (nat enioyned to moukes onely

the yt thou take away any thynge of ano
ther mans: it punysheth nat, if thou with-
drawe thyne owne from thy nedy brother
But Chryst wyll punyshe both. If thou
be an offycer, let nat the honour make the
more feyerse, but lette the charge make ꝑ
more dylygent and fuller of care, I beare
sayste thou, no office of the churche, I am
nat a sheperde or a bysshop. Let vs graũt
that, but also ꝑ art nat a chrysten mã, loke
thou of whence thou art, yf thou be nat of
the churche. So greatly Chryst is cõmẽ in
to contẽpt to the worlde, that they thynke
it a goodly and excellent thyng to haue no
thynge to do with him, and that so muche
the more euery man shulde be dispised the
more coupled he were to him. Hereft thou
nat daply of the ley persons in their furye
the names of a clerke, of a preaste, of a
monke, to be cast in our teethes in stede of
a sharpe and cruell rebuke, sayinge, thou
clerke, thou preste, thou monke, that thou
arte, and that is done vtterly with none
other mynde, with none other voyce than
yf they shulde cast in our teethes incest or
sacrilege. I verily meruayle why they al-
so caste nat in our tethes baptyme, why
also they obiecte nat agaynste vs with the
sarazyns the name of Chryst as an obpro-
brious thynge. If they sayd an euyl clerke
an vnworthye preest, or an vnreligyous
monke, in ꝑ they might be suffred as men

which

Incest is tome del with theyr owne kynne.

Sacrylege, is to vyolate persones sacred to god, & to rob churches.

whiche note the maners of the persones, and nat despyce the profession of vertue. But who so euer counteth to theyr glorys and prayse ꝑ defloureng of vyrgyns, good takyng away in warre, money eyther wō or lost at dyce, or other chaunce, & haue no thynge to say agaynst an other man more spytefull or abprobrypous, or more to be ashamed of, than the names of a monke or a preest. Certaynly it is easy to coniecture what these, in name onely chrysten men iudge of thilke. There is nat one lorde of the bysshops, and an other of the tẽporall officers: but bothe be vnder one, & to the same, both must gyue accomptes. If thou loke any other where, saue vnto hym onely, eyther whan thou receyuest thoffyce, or whan thou ministrest it, it maketh no matter though the worlde call the nat a symonyake, he surely wyll punysshe the as a symonyake. If thou labour & make meanes to obtayne a cõmune offyce, nat to pfyte in cõmune, but to prouyde for thyne owne welthe pryuatly, and to aduenge thy selfe of them, to whom thou owest a grudge, thy offyce is bybery or robbery afore god Thou hunteste after theues, nat that he shulde receyue his owne that is robbed, but leest it shulde nat be with the whiche is with the theues. Howe moch difference I praye the, is there betwene the theues & the, except peraduenture that they be the

A symonyake.

A piety note for sheryffes & other offycer.

robbers of marchauntes, and thou the rob bee of robbours. In conclusyon, excepte thou beare thyne offyce, with thys mynde, that thou be redye, and that with the lolle, I wyll nat saye of thy gooddes, but of thy lyfe, to defende that whiche is right Chryste wyll nat approue thy admynys stracyon. I wyll adde also an other thyng of the mynde and iudgemente of Plato, No man is worthy of an offyce, whiche is gladly in an offyce. If thou be a prince, be ware leaste these perylous wytches, the voyces of flatterers enchaunte or be with the. Thou arte a lorde, ouer ỹ lawes thou arte free, what so euer thou west is honest to the is lawfull what so euer thou lyste. Those thynges perteyne nat to the, whis che are preached daylye of preestes to the commune people, ye but thynke thou ras ther whiche is true, that there is one mays ster ouer all men, and he is Chryste Jesus to whom thou oughtest to be as lyke as is possyble, to whom thou oughest to conf fyrme thy selfe in al thynges, as vnto him certaynelye, whose authoritie or rowme thou beareſt. No manne ought to folowe his doctryne more straytlye than thou, of whom he wyl alke accomptes more strayt ly than of other. Thynke nat forthwith that to be ryght whiche thou wylte, but onely wyll thou whiche is ryght, what so euer maye be fylthye to any man in the

He is worthy tobe an officer whiche is in office agaynst high wyll.

Chryst is lorde bothe of laye men a also of preestes.

worlde

worlde, se thou thynke nat that an honest thynge to the, but in no wyse permyt to thy selfe any thyng, which is vsed to be forgyuen and pardoned amonge the cõmune sorte. That whiche in other men is but a small trespas, thynke in thy selfe to be a great outragyous excesse. Let nat thy ryches greater thã the riches of the cõmune people, bringe vnto the honour, reuerence & dignitie, fauour & authorite: but let thy maners be better thã the maners of the cõmune people veterly deserue them. Suffer nat the cõmune people to wonder at those thynges in the, wherwith are prouoked & entysed the very same myschieuous dedes which thou punishest dayly. Take awaye this wondrynge and praise of ryches, and where be theues, where be oppressours of the cõmune welth, where be cõmytters of sacrilege, where be errauñt theues and robbers or reuers? take away wõdrynge at voluptuousnes, & where be rauissers of women, where be adulters? As often as thou wilt appere somwhat according after thy degree amonge thy frendes & subiectes, or thẽ ouer whom þ wearest office, rowme or authoritie, open nat thy ryches & treasure to the eyen of folysshe persons, whan thou wylt seme somwhat welthy, shewe nat in bost the ryotous example of expẽce, and voluptuousnes. Fyrste of all let them lerne in the to despyse suche thynges, lette them

Desyre but that whiche is ryght.

The honesty of good maners.

lerne to honour vertue, to haue measure in pryce to reioyce intemperaūce, to gyue honour to sobre lowlynesse or mekenesse. Let none of these thynges be sene in thy maners and conuersacyon, which thyne authoritie punissheth in the maners & conuersatyon of the people. Thou shalte banysshe euyll dedes in the best wyse, yf men shal nat se ryches and voluptuousnes, the mater & groūde of euyl dedes to be magnifyed in the. Thou shalt nat dispyse in comparyson of thy selfe any mā, no nat the vyleste in the lowest degree, for commune and indifferent is the pryce wherwith ye bothe were redemed. Let nat the noyse of ambicion, neyther syersnes, neyther wepons, nor men of the garde defende the from cōtempte, but pureneste of lyuynge graunte, maners vncorrupte & sounde from al maner vyces of the cōmune people. Nothyng forbyddeth in bearynge rule to kepe the chiefe rowme, and yet in charite to discern no rowme. Thynke bearyng of rowme or rule to be this, nat to excell and go before other mē inhabound aunce of rychesse, but to profyte all men as moch as is possyble. Tourne nat to thyne owne profyte thynges which are cōmune, but bestowe those thynges whiche be thyne owne, and thyne owne selfe all to gyther vpon the cōmune welthe. The cōmune people oweth verye many thynges to the, but thou owest all thynges

The rule of chrystē prices.

thynges to them. Though thyne eares be compelled to suffre names of ambytyon, as moste myghtye, most chrystened, holynesse & mageſtie, yet let thy mynde nat be a knowen of them, but referre all these thinges vnto Chryste, to whom onely they agree. Let the crime of treason against thine owne ꝓson (which other with greate wordes make an hainous offence) be coũted of the a very tryfle. He violateth the maiesty of a prynce in dede, whiche in the prynces name doth any thynge cruelly, violently myschenously contrary to ryght. Lette no mans iniurye moue the lesse than ꝓ which pertaineth to the prynatly. Remẽbre ꝓ art a cõmune person, sthat thou oughteſt nat to thinke but of that which is cõmune. If thou haue any courage with the and redynesse of wytte, consyder with thy selfe nat how great a man thou art, but how great a charge thou beast on thy backe: & the more in ieoperdye thou arte, so moche the lesse fauour thy selfe ketchynge ensãple of mynistringe thyne office, nat of thy predecessours, or els of flatterers, but of chryste for what is more vnreasonable, than that a chrysten prince shulde set before him for an ensample, Hamyball, greate Alexander. Cesar, or Pompey, in whiche same persones whan he can nat attayne some certayne vertues, he shall counterfayte those thynges moste chefely whiche onely were

The maiestye of a prynce.

The maner & forme of berig rule muste be set of Chryste.

to be refused and auoyded. Let nat forthwithall be taken for an ensample if Cesar haue done any thynge lauded in hystoryes but yf he haue done any thynge which varyeth nat from the doctryne of our lord Jesu christ, or els be suche, that though it be nat worthy to be counterfaited, yet may it be applyed to ỹ study or exercise of vertue Let nat an hole empyre be of so greate valure to the, that thou woldest wetyngly ones bowe from the ryghte, put of that rather than thou shuldest put of Chryste, Doubte nat Christe hathe to make the amendes for thempyre refused after better thynge then the empyre. Nothynge is so comly, so excellēt, so glorious vnto kynges as to drawe as nyghe as is possyble vnto the symplytude of the highest kynge Jesu whiche as he was the greatest, so was he also the best. But that he was the greatest that dissimuled he, and hyd secrete here in erth, that he was the best, ỹ had he leuer we shulde perceyue and fele, because he had leuer we shulde cōterfayte that. He denyed his kyngdome to be of this worlde whan he was lorde of heauen & earth also But the prynces of the gentiles vse domynyon vpon them. A chrysten man exercyseth no power ouer his, but charitie, & he whiche is the chefest, thynketh hym selfe to be mynyster vnto all men, nat mayster or lorde, wherfore I merueyle the more &

what is comly for princes

Chryste is the greatest he is also the best.

great

great deale howe these ambitious names of power & dominion were brought euen vnto the very bysshops, and preestes, and that our deuynes be nat ashamed no lesse vndiscretely than ambycyously to be called euery where our maisters, whan christ forbade his disciples, that they shulde nat suffre to be called eyther lordes or maysters for we must remēbre that one is in heuen both lorde and mayster Christ Jesus whiche is also heade vnto vs all. Apostle shepherde, bysshop, be names of office, or seruyce, nat of dominion or rule, Pope, abbot be names of loue, nat of power. But why enter I into that great see of cōmune errours? vnto what so euer kinde of mē he shal turne him selfe, a very spūal man shal se many thynges whiche he may laugh at, & mo which he ought to wepe at he shall se very many opinions to far corrupt & varyeng frō the doctryne of christe both far and wyde. Of the which a great parte sprynageth there hence, that we haue brought euen into Chrystendom a certein worlde, and that whiche is redde of the worlde amonge the olde deuynes, men of small lernynge now adayes refer to them which be nat relygyous. The world in the gospell with the apostles, with saynt Augustyne, Ambrose, and Hierom, be called infideles, straungers from the fayth, the enemyes of the crosse of christe, Blasphe

The clergy so touched of ābycio & vaine tytles of names.

The names of office.

mers of god, they that are such care for to
morowe and for the tyme to come, for who
so euer mystrusteth Christ, neyther byleue
on him they be they whiche syght & strue
for ryches, for rule, for worldly pleasure,
as men which blynded with delusyons of
sensible thynges, set theyr myndes & hole
affeccions vpon apparant good thynges,
in stede of very good thinges. This worlde
hath nat knowen Christ the very and true
lyght. This worlde is all to gyther set on
myscheefe, loueth him selfe, lyueth to hym
selfe, studyeth for hym selfe & for his owne
pleasure, and all for lacke he hath nat put
vpon hym Christ, which is very and true
charitie. Frō this worlde separated Christ
nat his apostles onely, but all men, who
so euer and as many as he iudged worthy
of him. And what maner then and fassion
I pray you, do we myngle with christen-
dom this worlde euery where in holy scrip-
ture condempned? and with the vayne
name of the worlde, fauoure, shetter, and
mayntayne our owne vices. Many wor-
kers and teachers augmente this pesty-
lence, whiche corruptyng the word of god
as Paule sayth wrasten and fassyoned
his holy scripture accordynge to the mans
ners of euery tyme, whan it were more con-
uenyent that the maners shulde be adiust-
ed & amended by the rule of his scripture
And no myscheuouser kynde of flatteryng

perish

verely is there, than whan with the wor-
des of the golpel and of the prophetes we
flatter the diseases of the mynde, and cure
them nat. A prince heareth all power is of
god, forthwith (as the prouerbe sayth) his
combe ryseth, why hathe ꝑ scripture made
the hyghe or swellynge in mynde rather
than circumspecte and careful. Thynkest
thou that god hat he committed to the an
cuppye to be gouerned, and thinkest thou
nat that the same wyll requyre of the a
strayte reckenynge of the ordynge therof
The couetous mā heareth it to be forbyd
vnto christen men to haue two cootes at
ones. The deuyne interpretyth the seconde
coote to be what so euer shuld be superflu
ous and more than ynough for ꝑ necessite
of nature, & shuld apperteine to ꝑ disease
of couetousnes, that is verye well sayde
the grosse felowe for I yet lacke very ma-
ny thynges. The naturall wyse man, and
solde from charitie heareth this to be the
ordre of charite, that thou shuldest regarde
and set more of thyne owne money, thā of
an other mans, of thyne owne ipse than of
an other mans, of thyne owne fame, than
of an other mans. I wyl therfore sayth he
gyue nothinge leste peraduenture I shuld
lacke my selfe, I wyl nat defende an other
mans good fame or good name, lest myne
owne be spotted therby, I wyl forsake my
brother in ieopardye, lest I my selfe shulde

All power is of god.

Thou shalte nat haue two cootes.

A newe ordre of charytie.

fall in peryl also. To speake shortly I wyl lyue all togyther to my selfe, that no incō-modities come to me for any other mannes cause, we haue also lerned, yf holy men haue done any thyng nat to be counterfey-sed or folowed, to take that onely for thē and draw it into the ensample of lyuynge. Adulterers & murderers flatteren & clauē them selues with the ensample of Dauid Wyche as gapeth after worldlye ryches, lay agaynst vs for theyr excuse eyth Abra-ham. Vices which coūte it but a sport or pastyme euery where to corrupte and de-fyle virgins, nombre & recken vp, to cloke theyr vyces the quenes and concubines of Salomon. They whose bely is their god, layeth for theyr excuse the dronkennes of Noe. Incestes which pollute theyr owne kynswomen, cloke & couer their filthynes with thensample of Loth, which lay with his owne doughters. Why turne we oure eyen from Christ to theselfmen? I dare be bolde to saye, that it oughte, nat to be cōn-terfayted and folowed, nat so moche as in the prophetes or Christes apostles de-rely yf any thyng swarue or wyre from ȳ doctryne of Christ. But yf it delyte mā so greatly to counterfayte holy synners, I do nat gaynsaye them, so that they counter-fayte them hole & all togyther. Thou hast folowed Dauid in adultery, moche more folowe hym in repentaunce. Thou hast

Nothynge ought to be counterfayted whiche varye from Christe.

counter-

counterfayted Mary Magdalayne a fyn
ner, counterfayte her also louynge moche,
counterfayte her weppynge, counterfayte
her castynge her selfe downe at the fete of
Jesu. Thou hast persecuted the church of
god, as Paule dyd, thou haste forswo3ne
thy selfe as Peter dyd. Be lykewyse that
thou stretche forth thy necke for the fayth
and relygyon of chrysste, after the ensam-
ple of Paule, and that thou feare nat the
trosse nomore than Peter. For this cause
god suffreth euen greate and tyghte excel-
lent men also to fall in to certayne vyces,
that we whan we haue fallen, shulde nat
dispayre, but with this condicion, yf that
we as we haue bene theyr folowed in syn
nynge and dopenge amysse, euen so wyl be
theyr companyons and parteners in the
amendynge of our synnes and mysdoedes.
Now do we greatly prayse and magnyfy
that same thynge, whiche was nat to be
counterfayted and folowed, and certayne
thynges whiche were well done of them,
we do depraue and corrupte, after the ma-
ner of spyders suckynge out the poyson
onely, if any be therin, or elles turnynge
euen the holsome iuice also in to poyson
to our selues, what dothe Abraham en-
sample belonge to the, whiche makest of
thy mony thy god? Bycause he was en-
ryched with the encrease of catell (god ma
kynge his substaunce and goodes prospe-
rously

we turne good
thynges to euyl.

A couetous
man foloweth
not Abraham

ously to multyplye) and that in the olde lawe, whiche was but carnal: shall it therfore be lawfull to the whiche arte a christen man, by ryght or wronge, by hoke or croke, from whence so euer it be, to heape togyther the rychesse of Cresus, whiche thou myghtest eyther euyll spende & lewdly waste, or els (whiche is a greate deale worse) hyde and buryed mosse couetously depe in the grounde. How lytell Abraham dyd set his myndes vpon his goodes & rychesse, whiche came to hym haboundantly by theyr owne accorde, euen this thynge may be an euydent token and proke, that without delay at the voyce of god cõmaũdinge him, he brought forth his onely son to be slayne. Howe moche thynkest thou despysed he this dzones of oxen, whiche despysed euen his owne sonne? And thynkest thou whiche, dreamest nothynge elles but of fylthy lucre & aduauntage, whiche praysest and settest by nothynge but onely money, which arte redy as soone as there chaunce any hope of lucre, be it neuer so lytell, eyther to dysceyue thy brother or to set Christ at nought, that there is any symylytude or lyke thynge betwene the and Abraham? The simple & innocent wẽches the doughters of Loth, whan they beheld all the region rounde aboute on euery syde brennynge and flamynge with fyre, and supposed that it which was than in syght afore

Cresus.

Redye to deceyue thy brother formoney

afore theyr eyen had ben al ꝑ hole worlde, and that no mā was preserued from that so large and wastful fyre: but onely theyr selues, lay preuely & by steith with theyr owne father, nat of a fylthy, but vertuous and holy purpose, ꝑ is to wyte, leest none yssue of mankynde shulde haue remayned after them, and that whan this precepte of god (growe, and multiply) was as yet in full vygour and strengthe. And dareste thou compare thy fylthy and prodigyous voluptuousnes and lechery, with the dede of these wenches? Nay I wolde nat dout to counte thy matrymonye nat so good as theyr incest cōmytted with theyr father, yf in matrymony thou doest nat study for yssue, but to satysfye thyne owne voluptuous appetyte or luste. Dauyd after so many excellente and noble enlampies of vertue and good lyuinge shewed, fellones in to adulterye, by occasyon and opertunitte gyuen hym: and shall it be lawfull therfore to the streyghtwaye at thy lybertye, to roll, walter and tombie from house to house in other mennes beddes all thy lyfe longe? Peter ones for feare of dethe denyed his mayster Chryst for whose sake afterwarde he dyed with good wyll: shal it be lawfull thynkest thou to the to forswere thy selfe for euery tryfle? Paule synned nat purposely, and for the noes, but tell thyroughe ignorauncewhan he

The wedlocke of some mē is worse thā the incest of lothes dongters.

The mysdedes of synnes of holy mē we passe far nowe adayes, thas many wayes.

he was warned and taughte, he repented forth with, and came in to the ryght way Thou bothe warre and wyse, and seyeng what thou doest, wytyngly and wyllyngly contynuest from youthe to age in vyces and synnes, and yet by the ensample of Paule strokest thou thyne owne heed. Wathewe beynge commaunded but with one worde, without any taryeng, at ones vtterly forsoke al his office of receyuynge custome or tollage: but thou arte so swoyne and maryed to thy money, that neyther so many ensamples of holy men, neyther the gospelles so often herde, nor so many preachynges can deuoyce or plucke the from it. The bysshoppes saye vnto me, sayncte Augustyne (as it is redde) had two soueraygne ladyes or concubynes: yea, but he than was an hethen man, and we be nouryshed vp in chrystendome: he was ponge, and our heades be hoore for age. A worshypfull comparyson, bycause that he beynge ponge, and also an hethen man, to auoyde the snares of matrymony, had a lytell wenche, in stede of a wyfe, and yet to her whiche was nat his wyfe, kepte he the promesse of wedlocke. Shal it be therfore the lesse shame for vs chrystē men beynge olde, beynge preestes, yea beyng bysshoppes, to be all togyther spotted & fyled in euery puddel one after an other of bodely lustes? Farewell good maners

Saint Austyn is excused, he had but one wyfe.

what

whan we haue gyuen to vyces the names of vertues, and haue begonne to be more wylye and subtyle in defendenge one vyces, than diligent to amende them, most specyally whan we haue lerned to nourysshe, to vnderset, and to strengthe our frowarde opinions, with the helpe & ayde of holy scripture. Thou therefore my most swete brother (the cõmune people all togyther set at nought with theyr bothe oppynyons & dedes) purely & holy hasten the vnto the chrysten secte, what so euer in this lyfe appereth to thy sensible powers, eyther to be hated or loued, al that for ỹ loue of pity & vertuous lyfe indifferently despysed, let Chrysst onely to the be sufficient, the onely auctour both of true iudgyng, and also of blessed lyuing. And this verely the worlde thynketh to be pure folysshnes & madnes: neuertheles by this folisshnes it pleaseth god to saue them whiche on hym byleue. And he is happely a foole, that is wyse in Chrysst: & he is wofully wyse, ỹ is folysshe in Chrysste. But hearest thou, as I wolde haue the to vary stõgly from the cõmune people, so I wolde nat that thou shewyng apoynt of curishnes, shuldest euery where barke agaynst ỹ opiniõs & dedes of other men, and with authorite condempne them plattel odyously agaynst all men, furyously preche agaynst the lyuyng of euery pson lest thou purchace to thy selfe two cuyis

A mã maynot barke euery where agaynst the dedes of other men.

togyther

togyther. The one, that thou shuldest fall in to hate of al men: the other, that when thou art hated thou shuldest do good to no man. But be thou al thynges to all men, to wynne all men to Chryste as moche as may be(pitie nat offended.) Do shape and fassion thy selfe to al mē outwardly, that within thy purpose remayne sure, stedfast & vnmoued, without forth, let gentylnesse, courteys language, softnes, profytablenes allure and entyce thy brother, whom it is mete with fayre meanes to be endued to Chryst, & nat to be feared with cruelnesse, In conclusion, that whiche is thy dyet is nat so greatly to be rored forthwith cruell wordes, as to be declared & vttered with honest maners. And agayn þ oughtest nat so to fauoure the infirmite of the cōmune people, þ thou durst nat at a tyme strongly defēde the verite: with humanite mē must be amended, and nat deceyued.

☞ The seuenth rule. Capi. xvi.

We muste styll be clymmyng ye though we dispaire to attain to the top

MOreouerit through infancy & feblenesse of mynde we cā nat as yet attayne to these spirituall things, we ought neuertheles to study nat þ sluggysher one deale, þ at the lest we may drawe as nyghe as is possyble. How be it, the very & cōpendious way to selfeyte is, yf at ones we shall turne one hole mynde to the

contem-

contemplacyon & beholdynge of celestyall thynges so feruently, that as ꝑ body bryngeth with him his shadow, euen so ꝑ loue of Chryst the loue of eternall thynges and honest may bryngе wt̄ him naturall, ꝑ loth lomnes of thynges caduke & transitory, & the beate of thinges fylthy. For either nedes lastly foloweth the other: & the one wt̄ the other eyther augmenteth or mynyssheth. As muche as thou shalt ꝓfite in ꝑ loue of Chryst, so muche shalt thou hate ꝑ worlde The more ꝑ shalte loue and set by thinges inuisyble, the more vyle shall waxe thiges vayne & momentany, we must therfore do euen that same in the discyplyne of vertue whiche Fabius counseyleth to be done in scyences or facultees of lernynge, that we at ones, prece vp to the best, which thynge yet yf throughe our owne faute wyll nat cōme to passe: the nexte of all is, that we at the leest may by certayne naturall prudence abstayne frō great vices, & kepe our selfe (as muche as may be) hole & soūde to the benefycence of god. For as that body is nere vnto helthe, whiche (though it be wasted) is free yet & out of the daunger of noysome humours: euen so is that mynde more receyuable of ꝑ benefyte of god, whi che is nat yet inquynate or defyled with grenous offēces, though she lacke yet true & perfyt vertue. If we be to weyke to folowe the apostles, to folowe the martyres

If thou cā not counterfeytholy sayntes, be notyetinferiour to hethen men

to folow the vyrgyns, at the least waye let vs nat cōmytte that the Ethnike or Hethen men shulde seme to ouer ronne vs in this playne or lyfes. Of the whiche very many, whan they neyther knewe god, whome they shulde drede, neyther byleued any hell, whom they shulde feare: yet determyned they, that a man ought by all crafte to auoyde and eschewe fylthynesse for the thynge it selfe. In so muche, that many of them chose rather to suffre the losse of fame, losse of goodes, inconclusion to suffre losse of lyfe, than to departe from honestye. If synne it selfe be suche a maner a thynge, that for no cōmodities or incōmodities proffered to man, it ought to be cōmitted: certaynely yf neyther the iustyce of god fearre vs, neyther his benefycence discourage vs, and moue vs to the contrarye, yf no hope of immortalitie or feare of eternall payne call vs abacke, or elles yf the verayе naturall fylthynesse or synne withdrawe vs nat, whiche coulde withdrawe the myndes of the verayе gentyles, at the leest waye let a thousande incōmodities which accompanye the synner in this lyfe, put a chrysten man in feare, as infamy, losse or waste of goodes, powerty, the contempte and hate of good mē, greefe of minde, vnquietnesse and tournement of conscyence mooste myserable of all, which though many feele nat now presently ey-

Ponder in thy mynd the incōmodytes of synne.

ther

ther bycause they be blynded with dulnes of youth or made dronke with the volup-mousnes & pleasure of synne, yet shal they feale it here after: and playnly the later it happeneth, so muche the more vnhappely shall they feale it, wherfore yonge men most specially must be warned & exhorted that they wolde rather beleue so many authors, that this is the very nature and property of synne in dede, thā with mise-rable & wofull experyence lerne it in them selfe. And that they wolde nat cōtamynate nor defyle theyr lyfe, before they knew sure-ly what like ment. pf Christ be to p vyle, to whom thou arte so costly, at p leestway for thyne owne sake refrayne thy selfe frō fylthy thynges. And though it be very pe-rylous to tary any whyle in this state, as bytwene thre wayes (as it is in p puerbe) neuertheleste vnto them whiche can nat as yet clym vp to the pure, pfyte & excellēt vertue, it shall nat be a lytell profitable to be in the ciuile or moral vertues, rather than to rōne hedlong in to all kynde of vyces & vnclenlynes. Here is nat the restyng place and quiet hauen of felicite, but from hēce is a shorter iourney & an easyer stayre vp to felicite. In p meane season for all p we must praye god, that he wyll vouchsafe to plucke vs vp to better thynges.

heare that is in cyuell or mo-rall vertues.

¶ The eyght rule. Capi. xvii.

If the stozme of tẽptacyon shall ryse against the somwhat thycke and gre uously, begyn nat forth withall to be dis cõ tẽt with thy selfe as though for that cause god eyther cared nat for the, or fauoured the nat, or þ thou shuldest be but an easye chrystẽ man, or elles the lesse ytite: but rather gyue thãkes to god bycause he instructeth the, as one which shall be his heyre in tyme to come, bycause he beuterth or scourgeth the as his moste singular beloued cõ and puteth the as his assured frende. It is a very great token, a man to be reiecte frõ the mercy of god, whan he is vexed wt no temptacions. Let come to thy mynde the apostle Paule, whiche obteyned to be admytted and receiued vnto the mysteries of the thyrd heauen, yet was he beaten of þ angell of sathan. Let come to remẽbrauce the frende of god Job: remembre Jerom. Benedict, Frauncys, & with these innumerable other holy fathers vexed & troubled of very great vyces, yf þ whiche thou suffrest be cõmen to so greate men, be cõmen to so manye men, as well as to the: what cause is there wherfore thou shuldest be smytte oute of countenaunce, shuldest be abashed or fall into dispayre: enforce rather and stryue that thou mayst ouercome as they dyd, god shall nat forsake the, but with temptacion shall cause encrease, that thou mayst be able to endure.

Temptacion is a sygne that god loueth vs

the

Capitulo. XVIII.

☞ The nynth rule. Capi. xviii.

we must euer kepe watche.

AS expert capteins are wont to cause whan all thynges are quyet at rest & at peace, that the watch neuertheles be duly kepte, lykewyse se thou that thou haue alway thy mynde watchyng & circũspect agaynst ỹ sodeyne assaute of thine enemy (for he euer cõpasseth rounde about seking whom he myght deuoure that thou mayst be the more redy, as soone as he assauteth the, to put hym bak mãfully, to confounde him, & forth wt to trede vnder fote ỹ hed of the pestiferous & poyson serpẽt. For he is neuer ouercome, either more easly or more sure and perfytly, thã by ỹ meanes. Therfore it is a very wyse poynte, to dasshe the yonge chyldren of Babylon (as soone as they be borne) agaynst the stone, which is Christ, or they growe stronge and greate

Let temptaciõ be hold downe at the begynnyng, whyle it is fresshe.

The chyldren of babylon signyfieth subgestion or tẽptaciõ; or the furst mociõs to synne.

☞ The tenth rule. Cap. xix.

Remedys agaist tẽptaciõ

BVt ỹ tempter is put backe moost of all by this meanes, yf ỹ shalte eyther vehemẽtly hate, abhorre and dekye, & in a maner spyt at him streyght way, whan soeuer he entyceth and moueth the with any temptacion or elles yf thou pray feruently or get thy selfe to some holye occupation, settynge thyne hole mynde ther vnto, or if thou make answere to the tempter with

wordes set out of holy scripture, as I haue warned the before. In whiche thynge verily it shall not profyte meanly against all kynde of temptacion to haue some certein sentences prepared & redy, specyally those with whiche thou haste lefte thy mynde to be moued and stered vehemently.

☞ The.xi.rule. Capitu.xi.

Two daungiers chefely folowe good men, one leaste in temptacyon they gyue vp theyr holde. In other leaste after the victorye, in theyr consolation and spyrytuall ioye, they wer wanton, and stande in theyr owne conceyte, or elles pleafe them selfe. Therfore that thou mayste be sure, nat onely from the nyghte feare, but also from the deuyll of myddaye, loke whan thyne ennemy sterethe the vnto fylthy thinges, that thou beholde nat thyne owne febleneffe or weyhenes, but remembre onely that thou canst do all thynges in Chryst which sayde nat to his apostles onely, but to the also, and to all his membres, euen the very lowest. Haue confydence for I haue ouercome the worlde. Agayne whan so euer eyther after thyne enemy is ouercome or doynge some holye worke, thou shalte fele in thy mynde inwardely to be cõforted with certayne pleasy delectations, than beware dylygently that thou ascribe nothing

Remembre thou arte able to do all thynges in Chryste.

The deuel of myddaye is pryde.

The nighte fary, is feare leest we sholde be ouercome.

therof

therof vnto thyne owne merits, but thanke onely the free beneuolycence of god for all to gyther, and holde downe & refrayne thy selfe with the wordes of Paule, sayenge. what hast thou that thou haste nat receyued yf thou haue receyued it, why reioyssest thou as though thou hadest nat receyued it? And so against this double mischef shal there be a double remedy, yf thou in ꝑ conflyct mystrustinge thyne owne strēgth doest flie for socoure vnto thy head Chryst putteynge the hole truste of conqueryng in the benyuolence of hym onely. And yf also in the spirituall confort and consolation thou immedyately giue thākes to him for his benefyte, humbly knowynge and confessynge vnworthynesse.

☞ The.xii.rule. Capi.xxi.

Whā thou fyghtest with thyne enemyes thinke it nat ynough for the to auoide hys stroke, or put it backe, except thou also take ꝑ wepon from hym manfully, and lay therwith agayne at the owner kyllinge him with his owne sword That shall come to passe on this wyse. If whan thou arte prouoked vnto euyll thou do nat onely abstayne from syn, but therof doest take vnto the an occasyon of vertue. And as poetes elegātly fayne that Hercules dyd grow & was also hardened

in courage thrugh þ' daungiers that Juno put vnto him of displeasure, then lyke wyse gyue also attendaūce, that by the instigations of thyne enemy, nat onely thou be nat the worse, but rather be made much better. Thou arte stered vnto bodyly luste know thy weknesse & also laye apart somwhat the more of lawful pleasures, & adde some encrease vnto thy holy occupations. Thou art pricked vnto couetuosnes & nyggysshe hepyng, encrease almes dedes Thou art moued vnto vayne glory, so moche þ more humble thy selfe in all thinges And thus shall it be brought aboute, that euery temptacion may be a certayne renuing of thy holy purpose, and an increse of pitie & vertuous lyuyng. And verely other meanes is there none at al of so great vertue and strength to vanquysshe and ouerthrow our ennempe, for he shal be afrayed to prouoke the a fresshe, leest he which reioyseth to be þ begynner & chief capteyne of wickednesse, shulde minister an occasiō of pite, vertue and godlynes.

Oftemptacion take euer good occasiōof vertue

Let tēptacyōs be euer the renewyng of they holy purpose.

¶ The.xiii.rule. Capitu.xxii.

BVt alway take hede that thou fight with this mynde & hope, as thoughe that shulde be the last fyght that euer thou shalte haue, yf thou gette the ouer hande. For it maye be that the benignitie of god wyll

wyll gyue & graũte this reward vnto thy vertue and noble acte, that thyne ennemy ones ouercome to his shame, shal neuer afterwarde come vpon the agayn. A thynge whiche we rede to haue happened to dyuers holy men. Neither byleueth Origene agaynst reason, that whan chrysten men ouercome, than is the power of their ennemyes mynysshed, whyles the aduersarye ones put backe mankully, is neuer suffred to returne agayne to make a fresh batayle Be bolde therfore in the cõflyct to hope for perpetuall peace. But agayne after þ hast ouercome, so behaue thy selfe, as thoughe thou shuldest go agayne to fyght streyght waye for after one temptacyon, we muste loke euen for another, we maye neuer departe frõ our harneys & weapons, we may neuer forsake our standyng, we may neuer leaue of watche, as longe as we war in þ garryson of this body. Euerye man muste haue alway that sayeng of the prophet in his herte, I wyll kepe my standynge.

After one bataile we muste loke forãother,

¶ The.xiiii.rule. Capi.xxiii.

WE muste take verye good hede þ we despise nat any vyce as lyghte For no ennemy ouercõmeth ofter, than he which is nat set of. In whiche thynge I perpue nat a fewe mẽ to be greatly dyscetued, for þ disceiue thẽ selfe, which

Some men fa uer their owne vyces.

they fauoure thē selfe one or .ii. vices whi che euery mā ake his own appetite thinketh to be venial, & al other grieuously abhorreth A great part of thē which the cōmon peo ple calleth pyte & vncorrupt greatly desy reth thefte, extorciō, murdre, adultery, ieest but sligle fornycaciō, & moderate vse of vo luptuous pleasurs as a small trespace they refuse nat all. Some one man beyng vnto all other thynges vncorrupte ynough, is somwhat a good drynker, is in ryot & ex penses somwhat wastefull. An other is cō what liberal of his tongue. An other is cō dred vnto vanitie, vaynglory & bostynge. At the last what vyce shall we lacke, yf euery mā ake this maner shall fauour his owne vyce? It is an euydēt token, that those mē which fauour any vice at al, shulde nat tru ly possesse ye other vertues but rather som ymages of vertues, whiche eyther nature or bryngyng vp, finally very custome hath grafted in the myndes of the very gentiles But he that vnto christen hatred abhorreth any one vice must nedes abhorre al. For he whose mynde true charitie hath ones pos sessed, hateth indifferently the hole host of euyll thynges, & flattereth nat him selfe so much as in venial sinnes, lest he might fal a lytle and a lytle from the smallest to the greatest. And whyle he is negligēt in light thynges myght fal from ye thefest thinges of all. And thoughe thou as yet canste nat

The Imbages of vertue.

pluche

pincke vp by the rotes the hole generatiō of vyces, neuertheles somwhat of our euil properties must be plucked a way day by day, & somthynge added to good maners. After that maner diminisheth or augmēteth the great hepe of Hesiodus.

Daily muste somwhat of our euyls be taken away, & of good thynges be added.

☞ The.xv.rule. Cap.xxiiii.

IF the labour which thou must take in ỹ conflycte of tēptacion, shall feare the, this shall be a remedye. Se thou compare nat the greke of the fyght vō the pleasure of the fyn, but matche me the prēsēte bytternes of the fyght, with the bytternes of the fyn hereafter whiche foloweth him that is ouerthrowen, & than set the prēsēt swetnes of the fynne whiche entyceth the with the pleasure of the victory hereafter & with ỹ tranquilitie of myndes which foloweth him that fyghteth lustely, & anone thou shalte perceyue howe vnequal a cōpanyson there shalbe. But in this thynge they which be but lytle circūspect are deceyued bicause they cōpare the displesure of the fyght with the pleasure of the fynne, and consydre nat what foloweth the one and the other. For there foloweth him whiche is ouercome, greke both more paynefull & great deale, also of longer contynuaunce than he shulde haue had in tyme of fyght, if he had won the victorye. And lykewise the

The bytternes of the fyghte must be cōpared with the payne whiche foloweth the fynne.

there folowyth ꝑ conquerours moze plea-
ſure by a greate deale and of longe endu-
raunce than was the pleaſure which cary-
ed hym in to ſynne that was ouercomme,
which thynge he ſhall lyghtlye iudge, that
hath had the proſe of bothe. But no man
ꝑ is chriſtened oughte to be ſo outryghte
a coward though he were dayly ſubdued
of temptacion, but that he ſhulde ones at
the leaſt do his endeuoyre to proue what
thinge it is to ouercome temptacio, which
thing the oftener he ſhall do, ꝑ pleaſaũter
ſhall the victoyre be made vnto him.

Proue sõtyme what it ſhalbe to ouercome.

☞ The.xvi. rule. Capi.xxv.

BVt yf at any tyme it ſhall foztune the
to receyue a deedly wounde, beware
leeſt by & by (thy ſhelde caſt away and we-
pons forſaken) thou yelde thy ſelf to thine
ennmyes handes, whiche thynge I haue
perceyued to happen vnto many, whoſe
myndes naturally are ſomwhat feble and
ſoft without reſiſtẽce, that aft they were
ones ouerthrowen, they ceaſed to wraſtle
any moze, but permytted & gaue them ſelf
altogither to affections, neuer thinkynge
any moze to recouer theyr lyberty agayne
So, to much perylous is this weyknes of
ſpirite, which now and than thoughe it be
nat coupled with the wozſte wyttes in the
wozlde, yet is it wonte to bryngs to that

Dyſpayre nat thoughe thou be ouercome.

poynte

poynte which is worst of al, to desperaciō verily. Against this weyknes therfore thy mynde must be aforehād armed with this rule, that after we haue fallen in to synne nat onely we shulde nat despayre, but cōtersayte bolde men of warre, whome nat seldome shame of rebuke, and greke of the wounde receyued, nat onely putteth nat to flyght, but sharpeneth & refresheth agayn to fight more fyersly than they dyd before In lyke case also, after that we haue ben brought in to deedly synne, let vs haste anone to come agayne to our selfe, to take a good herte to vs, to repayre agayne the rebuke & shame of the fall, with newe courage and lustynesse of vertue. Thou shalt heale one wounde sooner than many: thou shalt easier cure a fresshe woūde, thā that which is now olde and putrifyed Cōfort thy selfe: with that famouse verse which Demosthenes is sayde to haue vsed. A mā that fleeth, wyll, yet fyght agayne. Call to remēbraūce Dauid the pphete, Salomon ꝑ kynge, Peter & Paule ꝑ apostles & capteyns of the churche, so great lyghtꝭ of holynesse, in to what great synnes for al that they fell, which al paduēture euē for this cause god suffred to fall, seest thou whan thou haddest fallen shuldest despayre. Rise vp agayne therfore vpō thy fete, but that quyckly, and vp a lusty courage, and go to a fresh bothe fyerser & also more circumpecte

A falsomtime courageth a mā to wrastell more strongly

spece. It happeneth somtyme that deadly offēces growe to good men in to an heape of pyty, whyle they loue moze feruently, whithe erred moost shamefully.

¶ The.xvii.rule. Capi.xxvi.

BUt against sōdry & diuers assautes of the tēpter thyne enemy, sondry & diuers remedyes are very mete & cōueniēt. Neuertheles þ onely & chefe remedy which of al remedyes of most efficacye & strēgth against al kindes, eyther of aduersite, oz els tēptaciō: is þ crosse of chzist The which selfe same, is both an example to thē that go out of the waye, & a refreshyng to them that labour, & also armure oz harneys to thē that fyght. This alone is to be cast agaynst all maner wepons & dartes of our moost wycked ennemy. And therfoze it is necessary to be exercised diligētly therin, nat after the cōmune maner as some mē repete dayly the hylloxy of þ passion of Chzyst, oz honour the ymage of the crosse, oz with a thoulande signes of it arme al theyz body rounde on euery syde, oz kepe some pece of that holy tree layd vp at home i theyz houle, oz at certain houres so call to remembzaunce Chzistes punishmen that they may haue cōpassion & wepe foz hym nō naturall afflictiō, as they woulde foz a mā that is very iust, & suffreth greate wzonge

The crosse of Chzyste.

wronge vnworthyly. This is nat the true fruyte of that tree: neuertheles, let it in ꝑ meane season be the myke of the soules, whiche be pongynges & weyke in Chryst But clyme thou vp in to ꝑ date tree, that thou mayst take holde of the true fructes therof. These be the cheke, yͤ we which ꝛe membꝛes, shall endeuoꝛe our selfe to be semblable vnto our heed in moꝛtifiyng our affections, whiche be our membꝛes vpon the erthe, whiche thinges vnto vs oughte nat onely to be nothynge bytter, but also very plesaũt, and seruently to be desyred if so be ꝑ spiryte of Chryst lyue in vs. Foꝛ who loueth truly and herteyly that persõ to whom he reioyseth to be as vnlyke as may be, and in lyuynge and conuersacyon cleane contrary. Nat withstandynge that that thou mayst with the moꝛe pꝛofyte, in thy mynde recoꝛde the misery of ꝑ crosse it shalbe houesull that euery man pꝛepare vnto him selfe a certeyn waye and godly crafte of lyghtynge & therin diligẽtly exercyse, that as sone as nede shall requyꝛe it may be redy at hande. Such may the craft be, that in crucifieng of euery one of thine affections, thou mayste applye that parte of ꝑ crosse whiche moost specyally therto agreeth. Foꝛ there is nat at all any mater eyther temptacion either aduersite which hath nat his pꝛopꝛe remedye in the crosse. And whan thou arte tycled with ambicyõ of

The very fruite of the crosse is mortifyenge of our mẽbers that is to saye of our passions and affectyons bodyly.

The date tree the tree of victorye.

of this worlde, whan thou arte ashamed to be had in derision & to be set at nought consydre thou than of moost vyle membre howe great Christe thy heed is, and vnto what vylenesse he humbled hym selfe for thy sake, whā the ꝑell of envy inuadethe thy mynde, remembre how kyndly, howe louingly he bestowed him selfe euery whyt vnto our vse and profyte, how good he is euen vnto the worste, whan thou arte moued with gluttony, haue in minde howe he dranke gall with eysel, whan thou arte tēpted with filthy pleasure, cal to remembraūce how farre from all maner of pleasure the hole lyfe of thy heed was & howe full of cōmodytes, vexacyon, and greke, whan yre prouoketh the, lette hym come immedyatly to thy mynde, whiche lyke a lambe before the shearer helde his peace and opened nat his mouthe. If pouertye wryng the ꝑell, or couetousnesse disquiet the, anone let hym be rolled in thy mynde that is the lorde of all thynges, & yet was made so poore & nedy for thy sake, that he had nat wherupon to rest his heed. And after the same maner if thou shalt do in al other temptacions also, nat onely it shall nat be greuous to haue oppressed thyne affections, but surely pleasaūt and delectable, for bycause thou shalte perceyue that thou by this meanes arte comformed and shapen lyke vnto thy heed, and that thou

doeth

doest as it were recompence hym for his infynyte sorowes, which for thy sake he suffred vnto the vttermoste.

☞ The.xviii.rule.Capi.xxvii.

AND verely this maner of remedys though it alone of all remedyes be most present & redy most sure and quycke in worthyng to ꝑ which be meanly entred in the way of liuinge: neuertheleſſe to the weaker sorte theſe thynges also shal somwhat profyte. If whan affection moueth vnto iniquite, than at ones they call before the eyen of the mynde howe filthy, howe abhominable, howe mysrheuous a thynge synne is: on the other syde howe great is the dignitie of man. In tryfles and matters suche as skylleth nat if al the worlde knewe, we take some deliberacyon and aduysement with our selfe. In thys mater of all maters moste weyghtye and worthy to be pondred, before the with consent as with our owne hande wrytyng we bynde our selfe to the fende, shall we nat reken and accompte with our mynde of howe noble a craftes man we were made, in howe excellent estate we are set, with howe excedynge great pryce we are bought, vnto howe great felycyte we are called? and that man is that gentle & noble creature for whose sake only god hath

Cõsidre the filthynes of sinne and the dygnitie of man.

forged the meruaylous buyldynge of thys worlde, that he is of the company of aungels, the sonne of god, the heyre of immortalitie, a membre of Christe a membre of the churche, that oure bodyes by ꝑ temple of the holy goost, our myndes the ymages and also the secrete habitacions of ꝑ dyte And on the other syde that syn is ꝑ moste fylthy pestilence and consumption bothe of ꝑ mynde & of the body also, for both of them thrugh innocency sprynge a new in to theyr owne naturall kinde, & thrugh contagion of synne both putrefye and rote euen in this worlde Synne is that deadly poyson of the most fylthy serpēt, the pryste wages of the deuyll, & of that seruyce whiche is nat moste fylthy onely, but also moste myserable. After thou hast consydred this and suche lyke with thy selfe pondre wysely, and take sure aduysement and deliberacyon, whether it shulde be wysely done or no, for appparaunt momentany and poysoned lytel shorte pleasure of synne, to fall frō so great dignite, in to so vyle and wretched estate, from whence thou canneste nat sydde and delyuer thy selfe by thyne owne power and helpe.

☞ The. xix. rule. Cap. xxviii.

Hethermore compare together those two capytaynes by them selfe moste

contrary

contrary and vnlyke, god and the deuyll, of whiche the one thou makest thyne enemy whan thou synnest, and the other thy lorde and mayster. Throughe innocencye and grace thou art called in to the nombre of the frendes of god, arte electe vnto the eyght eyele & inherytaunce of the sonnes of god. By synne verely thou arte made both the bonde seruaunt and sonne of the deuyll. The one of them is that eternall fountayne and ozigynall patron & trewe ensample of very and sure beauty, of very true pleasure, of most perfyte goodnesse myndrynge him selfe to al thynges. The other to father of all myscheefe, of extreme fylthynesse, of vttermost inselycyte. Remẽbre the benefytes and goodnesse of thone done to the, & the euyll dedes of the other, with what goodnesse, hathe the one made the, with what mercy redemed the, with what lybertie & fredome endued the, with what tenderneffe dayly suffred he and sustayneth the a wretched synner, pacyentlye abydynge & lokyng for emendement, with what ioye & gladnesse doth he receyue the amẽded, and whan thou art come agayne to thy selfe. Contrarie to all these thinges with howe naturall hate and enny longe ago dyd ꝑ deuyll laye wayte to thy helth. Into what greuous and combrous veracion hathe he cast the, and also what other thinge ymagyneth he dayly but to drawe

we must haue in mynde the benefycence of god, & themalyfycence or noysaunce of the deuyll.

all makynde with hym in to eternall myſ-
chefe. All theſe thynges on this ſyde and
that ſyde well and ſubſtancyallye wayed
and pondred, thus thynke with thy ſelfe:
Shall I vnmyndeful of myne ozygynall be
gynnyng from whence I came, vnmynde-
full of ſo greate and many folde benefytes
foz ſo ſmall a mozſell of fayned and falſe
pleaſure, vnkyndely depart from ſo noble
from ſo louynge, from ſo benefycyall a fa-
ther, & ſhall mancipate and make my ſelfe
bonde wyllyngly vnto a moſte fylthy and
a moſt cruell mayſter? Shall I nat at the
leaſt waye make good to the one that thig
which I wolde perfozme to a vyle man,
which had ſhewed kyndeneſſe, oz done me
any good? Shall I nat flye frō the other
whiche wolde flye from a man that coue-
ted oz ware about to do me hurte.

☞ The twente rule. Capt xxix.

The rewarde of vertue is heuen.

AND verely the rewardes be no leſ
vnegall than the cayptaynes & dy
uers of thē be contrary & vnlyke.
Foz what is moze vnegal thā eternal deth
and immoztal lyfe? than without ende to
enioye euerlaſtyng felicite and blyſſednes
in the company and felowſhyp of the he-
uenly cytezyns: and without ende to be
tourmēted

tourmented and punyshed with extreme vengeaunce, in the moste vnhappy & wret ched company of dampned soules. And who soeuer douteth of this thynge, he is nat so moch as a mã verely, and therfore he is no christen man. And who so euer thynketh nat on this, nor hath it in remẽ braunce is euen madder than madnes it selfe. Moreouer & beside all this, vertue and wickednes hath in the meane season euen in this lyfe their frutes verye moche vnlyke for of the one is reaped assured tranquylyte and quyetnesse of mynde, and that blyssed ioye of pure & clene cõscience of which ioye who so euer shall ones haue a taste, there is nothynge in al this worlde so precyous nothyng so pleasaunt, wher vñ he wolde be glad ex desyrous to chaũge it. Contrarye wyse there foloweth the o ther, that is to saye wyckednes, a thousãde other euyles, but moste specyallye that most wretched tourment and vexation of vncleane conscyence. That is that hun dred fold reward of spiritual ioye, whiche Christ promysed in the gospel, as certeine ernest or taste of eternall felycytye. These be those meruaylous rewardes that the apostle speaketh of, whiche eye neyther sawe, or eare hathe herde, neyther hath sonke into the herte of any man, whiche god hath prepared for them that loue him in this lyfe. Forso the whan in the meane

The frutes of pirte in this worlde.

The frute of synne in this worlde.

reason, the worme of wicked men dyeth nat, & they suffre theyr helle paynes here euen in this worlde. Neyther any other thing is that flame in which is turmented the ryche glotton of whom is made mencion in the gospell, neither any other thinge be those punyshementes of them in hel of whom the poetes wryte so many thynges saue a ppetual greke, vnquietnes or gnawynge of the mynde whiche accõpanyeth p custome of synne. He that wyl therfore let hym set a syde the rewardes of the lyfe to come, which be so dyuers & vnlyke, yet in this lyue vertue hath annexed to her whersoze she aboundantly ought to be delyred, & vyce hath coupled vnto hym for whose sake he ought to be abhorred.

☞ The.xii rule. Capi.xxx.

MOreouer cõsydre how full of greke & mysery how shorte & transytorye is this present lyfe, howe on euery syde deth lyeth in wayte agaynst vs, how euery where he catcheth vs sodeynly and vnware. And whan no man is sure no nat of one moment of lyfe, howe great peryll it is to prolonge and to cõtynue thy kynde of lyfe, in which (as it often foztuneth) p sodeyne death shulde take the, thou were but lost and vndone for euer.

Th

Capitulo XXXI.

☞ The xxii. Capi. xxxi.

BEsydes all this, impenitencie or obduration of mynde is to be feared, of al mischefes ꝑ extreme & worste Namely yf a man wolde ponder this one thynge onely of so many, how fewe there be whiche truely and with al theyr hertes come of them selfe agayne, and be cleane conuerted from synne, & with due repentaunce reconcilen to god agayne: specially of them whiche haue drawen alonge the lynes of iniquitie, euen vnto the laste ende of theyr lyfe. Slypper verely and ealye is the fall or discence in to fylthynesse, but to retourne backe agayne therehence, and to scape vp vnto spiritual lyghte this is a worke, this is a labour. Therfore thou admonyshed & warned euen by the chaunce of Esopes gote, before thou discende into the pytte of synne, remembre that there is nat so ealy comynge backe agayne.

☞ Remedies against certayne sinnes & specyall vyces, and fyrste agaynge bodely luste. Cap. xxxii.

HYtherto haue we forsoth opened & declared (how so euer it be done) cõmen remedies agaist al kinde of vices. Now we shalassay to giue also certayne specyal an pertyculer remedyes, how &

The fore the gote discẽded bothe in to a pyt to drinke, and whã they had dronke, they coldnat get out agayn The for bad the got to step vp against the wal & the fore lepte vpon his backe, also vp, p:ilig afore to pull vp the got after. The gotte delyred the fore to fulfyl his pmesse & to helpe him vp. Thefor answerd ha gote gote, yf thou haddest had as moche wyt in thy heed as thou hast here in thy beard thou waldest nathaue: etred in except thou haddest knowen howe to come out.

by what meanes þ oughtest wtstãde euery vyce & lynne, and fyrst of all how þ mayst ecfyst the lust of the body. Thã the which espyll, there is none other that sooner inuadeth vs neyther sharpar assayleth or vexeth vs, nor extẽdeth larger nor drayweth mo vnto theyr vtter dstructiõ. Yf at any time therfore fylthy lust shall fyrre thy mynde with these weapõs and armure, remẽbre forthwith to mete him. Fyrst thynke how vncleny, how fylthy, howe vnworthy for any man what so euer he be, that pleasure is which assimuleth & maketh vs which be a deuyne worke, egall nat to beastes onely but also vnto fylthy swyne, to gootes, to dogges and of all brute beastes, vnto the most brute, ye which farther forth casteth downe farre vnder the cõdicion and state of beestes, vs which be appointed vnto þ cõpany of aũgels & felowshyp of þ deyte. Let come to thy mynde also howe momentany the same is, how vnpure, howe euer haupnge more aloes than hony. And on þ contrary syde how noble a thing the soule is, how worshypfull a thyng the body of a man is, as Yf haue rehersed in the rules aboue, what the deuyls peuyshnes is it thã for so lytle, so vncleny tyckilyng of momẽtany pleasures to defyle at one tyme both soule & body with vngoodly maners, to þ phane & vnhalow that tẽple which Christ hath cõsecrate to him self with his blode?

wepõs agaynst bodyly lust.

Aloes is a bytter thinge, and is put for bytternes.

Consyder

Consyder ꝑ also what an heape of mysche uous incõmodites that flatterig pleasaũt pestylẽce bryngeth with him. First of al it pulleth cr̃ the thy good fame, a possession farawaye most precyous, for ꝑ rumoure of no vice stynketh more carenly thã ꝑ name of lecherye. It consumeth thy patrymony it kylleth at ones both the strength & also the beautye of the bodye, it decayeth and greately hurteth helth, it engendreth dyseases innumerable & then fylthy, it disfigureth the flour of youth longe before ꝑ day it hasteth or accelerateth eruilled and euyl fauoured age, it taketh awaye the quickenesse and strength of the wytte, it dulleth the syght of the mynde, and grafteth in a man as it were a beastlye mynde, it withdraweth at ones from all honest studyes and pastymes, and plungeth and sowleth a man euery whyt in the puddle and myre be he neuer so excellent, that now he hath lust to thynke on nothinge, but that which is sluttesh, vyle, and fylthy. And it taketh away the vse of reason, whiche was the natyue propertie of man, it maketh youth man, peuysshe, and sclaunderous, and age odyous, fylthy, & wretched. Be wise therfore, and on this wise reken with thy selfe name by name, this pleasure & that came so euyl to passe, brought with her so moch losse, so moch dishonour, dyshonour, and dyshonestye, so moche tediousnes, labour

The incommodites of bodyly lust.

and diſeaſe, and ſhall I nowe a ſole moſte naturall deuoure the hoke wetyngly? ſhall I againe committe that thynge whereof I ſhulde repent of freſſhe? And lykewyſe reſtrayne thy ſelfe by the enſample of other men, whiche thou haſte knowen to haue folowed voluptuous pleaſures fylthyly & vnfortunately. On thother ſyde, corage and bolde thy ſelfe vnto chaſtite by the enſample of ſo many ponge men, of ſo many ponge and tendre vyrgines nouryſſhed vp dylycately & in pleaſures. And the cyrcumſtaunces compared togither lay againſt thy ſelfe thy ſluggyſhnes, why thou at the laſte ſhuldeſt not be able to do that thynge whiche ſuche, and ſuche, of that kynde of ſexe, of that age, ſo bozne, ſo bzoughte vp were and yet be able to do? Loue as moch as they dyd, and thou ſhalte be able to do no leſſe than they dyd. Thynke howe honeſt, howe pleaſaunt, howe luſtye and floryſſhynge a thynge pureneſs of body and of mynde, ſhe mooſte of all maketh vs acquaynted and familyer with aungels, and apte to receyue the holy gooſt. For verely that noble ſpirite the louer of pureneſſe, ſo greatly flyeth backe from no vyce at al as from vncleanlynes, he reſteth & ſpozteth him no where ſo moch as in pure virgins mynde. Yet befoze thyne eyen howe vngoodly it is, how altogyther a mad thynge to loue, to waxe pale, to be made leane, to wepe

Refrayne thy ſelfe be the enſaple of other men.

The vngoodly offyce of louers.

wepe, to flatter, and shamefully to submyt thy selfe vnto a stynkynge harlot most fylthy and rotten, to gape and syng al night at her chamber wyndowe, to be made to the lure & be obedient at a becke, nor dare do any thyng except she nod or wagge her head, to sucke a folysshe woman to raygne ouer the, to chyde the, to lay vnkyndenesse one agaynst another to fal out, to be made at one ageyne, to gyue thy selfe wyllynge vnto a queane, that she myght mocke, knocke mangle, and spoyle the, where is I beseche the amonge all these thynges the name of a man? where is thy beard? where is that noble mynde created vnto moste beautyfull and noble thynges. Consydre also an other thynge with thy selfe, how great a flocke of myscheues, voluptuousnesse (yf she be lette in) is wonte to bryngе with her. Other vices peraduenture haue some acqueyntaunce with certayne vertues, fylthy lust hathe none at all, but is annexed and alway coupled with those synnes that be greatest and moste in nombre. Let it be but a tryfle or a lyghte mater to folowe queanes, yet is it a grenous thynge nat to regarde thy father and mother, to set at nought thy frendes, to consume thy fathers good in waste, to plucke awaye from other men, to forswere thy selfe, to drynke al nyght, to robbe, to vse witchecraftе, to fyght, to cõmytte murdre

to

to blaspheme. In to whiche all and gre-
uouser than these, the lady pleasure wyll
drawe the headlonge after thou ones hast
ceased to be thyne owne man, and haste
put thy wretched head vnder her gyrdle.
Wondre moreouer howe this lyke vanys-
sheth away faster than smoke, lesse of sub
staunce than a shadowe, and howe many
snares death pytcheth for vs layenge a-
wayte in euery place and at all seasons.
Godeyne deth Heare and at this poynte it shall profyte
syngularly to call to remembraunce, and
that name by name, yf that sodeyne derhe
hath taken awaye any somtyme of thyne
acqueyntaunce, of thy kamyliyer frendes,
of thy companyons, or elles of them whi-
che were yonger than thou: and mooste
specyallye of them whiche in tyme passed
thou haste had felowes of fylthy pastyme
And lerne of an other mannes peryll to
be more ware and circumspecte. Remem-
bre howe delycyously they lyued, but how
bytterlye they departed. Howe late they
wared wyse, howe late they beganne to
hate theyr mortyferours and deadly plea-
sures. Lette come to remembraunce the
The strayines of the extreme iudgement. sharpenesse of the extreme iudgemente,
and the terryble lyghteuynge of that fear-
full sentence neuer to be reuoked, sendyng
wycked men into eternall fyre, and that
this pleasure of an houre, shorte and ly-
tell, muste be punyshed with eternall tur-
mente,

mentes. In this place waye dylygently in apeyze of ballaunces, howe vnegall a chaunge it is, for the moste fylthye and very shorte delectacyon of luste, bothe to lose in this lyke the ioye of the mynde beynge moche sweter and more excellēt and in the lyke to come to be spoyled of ioyes euerlastynge. Moreouer with so shadowe lyke and lytel vayne pleasure to purchase sorowes neuer to be ended. Fynally if it seme an harde thyng to despyse ꝑ so smal delectacyon for Christes sake, remembre what paynes he toke vpon hym for the tendre loue he bare to the. And beside the comen iniuryes of mans lyfe, how moche of his holy bloode shedde he, howe shamefull, how bytter deth suffred he, and all for the. And thou of all those thynges vnmyndfull, crucifyest agayne the sonne of god, iteratyng a fresshe those madde pleasures whiche cauled and compelled thy heed and lorde vnto so crucil tourmentes. Than accordyng to ꝑ rule aboue rehersed call to mynde howe moche of benefytes he heaped on the, whan as yet thou haddest deserued nothinge at all: for the which all though no suffycient or lyke recompence can be made of thy parte, no for the least, yet desyreth he agayne none other thanke but that thou after his ensample, woldest refrayne thy mynde from deedly and mortall pleasures, and tourne the vnto the

The ioyes of pure mynd is moche sweter than is the pleasure of synne

Thebenefytes of god.

loue

loue of hyghest goodnesse and of infynyte pleasure and beautye. Compare togyther those two, Venꝰ, & two cupides of Plato that is to say honest loue and fylthy loue, holy pleasure & vnclenly passyone, cõpare togyther ꝑ vnlyke mater of eyther other, compare the natures, compare ꝑ rewardꝫ And in al temptacions, but namely whan thou art styred to filthy lust let to the before thyne eyen thy good aungell which is thy keper and contynuall beholder & wytnes of all thynges ꝑ doest or thynkest, and god euer lokynge on, vnto whose eyen all thynges are open, whiche syteth aboue the heuen & beholdeth the secrete places of the erth. And wylt nat thou be afrayed before the aũgell present & euen herde by the, before god, & al the company of heuẽ loking on & abhorryng, to cũmyt a thynge so abhomynable & filthy ꝑ it wolde shame the to do the same in the ꝓsence of one vile mã? This thing I wolde ꝑ shuldest thinke as it is in dede. And if it were so that ꝑ hadest eyen moch sharper of syght thã hath a best called linxe, or moch clerer thã hath the egle, yet with these eyen in the mooste clereste lyght that coulde be, couldest thou nat be bolde more surely that thynge whiche a man dothe before the than all the ꝓyuye and secrete partes of thy mynde be open vnto the syght of god and to his aungels. This also count in thy mynde whan thou

Uenus is the godes of loue and she is put for loue.

Cupido is the god of loue, & is also put for loue.

Here is a good note for euery Christen man,

Lynx is a best of most pureste sight amonge all bestes.

thou arte ouercome of bodelye luste, of two thinges the one muste folowe, eyther that voluptuousnes ones tasted, shal so enchaunce and derken thy mynde, that thou must go from fylthynes to fylthynesse, vntyll thou cleane blynded shalte be brought in sensum reprobum, that is to saye into a leude & reproued iudgement: and so made obstynate and sturdye in euyll canneste nat no truly, nat than yelde vp fylthy pleasure whan she hath forsaken the, which thyng we se to haue happened to very many, that whan the bodye is wasted, whan beautye is wydered and vanyshed, whan the blode is colde, whan strength fayleth, and the eyen waxe dymme, yet styll cõtynually they pyche without ceasynge. And wt greater myscheke are nowe become filthy speakers, than before tyme they were vnshamefull lyuers, than whiche thynge, what can be more abhominable & monstrous. The other is if paraduenture it shall happen the by the specyal fauour of god tõ come a gayne to thy selfe. Than must that shorte and fugityue pleasure be purged with very great sorowe of mynde, with mighty & stronge labour, with continuall streme of teares. Howe moche more wysdome therfore is it nat to receyue at al the poyson of carnal pleasure, than eyther to be brought in to so vncurable blyndnesse, or els to recompence so ylyell, and that also false plea

sure

Obstinacy of a frowarde mynde springeth of bodely luste.

sure with so greate grenaunce & wo-
full payne? Moreouer thou mayste take al-
so many thynges of the circumstaunce of
thyne owne person, whiche myght call the
backe from voluptuous pleasure. Thou
A preest. art a preest, remembre that thou art al to-
gyther consecrate to thynges perteynyng
vnto god, what a mischeuous dede, how
vngodly, howe vnmete, and howe vn-
worthy it shulde be, to touche the rotten
and stynkyng fleshe of an hore, with that
mouthe wher with thou receyuest that pre-
cyous bodye so greatly to be honoured,
and to handel lothsome and abhomyna-
ble kyth with the same handes wherwith
all (euen the aungelles mynystrynge to
the and assygne the) thou executest that
ineffable and incomprehensyble mysterye.
Howe these thynges agree nat, to be made
one bodye and one spirite with god, and
to be made one bodye with an hore. If
If thou be lerned. thou be lerned, so moche the nobler and
lyker vnto god is the mynde, and so
moche the more vnworthye of this shame
A gentylmen. and rebuke. If thou be a gentylman
yf thou be a prynce, the more aperte and
open the abhomynacyon is: the grevous-
A maryed mā ser occacyon gyueth it vnto other inferi-
ours to folowe the same. If thou be ma-
ryed, remembre what an honest thynge
is a bedde vndefyled. And gyue dylygence
as moche as infirmite shal suffre (that thy
wedlocke

wedlocke may counterfeyte the moste holy
maryage of Christe & his churche, whose
ymage it beareth, that is to wete, that thy
maryage may be clene bareyn in vncleny
nes, & plentyous in procreation. For in no
kynde of lyuynge can it be but very fylthy
to serue & be bounde to vncleny lustes. If
thou be a yonge man, take good hede bely
ly that thou pollute nat vnaduysedly the
floure of thy youthe, whiche wyll neuer
sprynge agayne: ey thou cast nat awaye
vpon a thynge moste filthy, thy best & very
golden yeres, which flye away moste swyft
ly, & neuer retourne agayne. Beware also
lest now through the ignorauncē and negli
gence of youthe, thou cōmytte that thinge
whiche shulde grudge the here after by all
thy holelyfe, the cōscience of thy mysdedes
euer persecutting the with those moost bys
ter, moost greuous and sharpe stynges,
which whā pleasure departeth, she leueth
in our myndes. If thou be a woman, this
kynde nothynge more becometh than cha-
stite, than shame, & feare of dishonesty If
thou be a mā, so muche the more art thou
mete & worthy of greater thinges, and vn
mete & vnworthy of these so leude thinges
If thou be olde, wyshe thou hadest some
other mans eyen to beholde thy selfe with
all, that thou myghtest se howe cursid vo-
luptuousnesse shulde become the: which in
youthe verely is mysserable and muste be

A yonge man

Filthy pleasure leueth beynde her stynge in our myndes.

A woman.

A man.

An olde man.

Against the lechery of olde men & women

bryded, but in an olde foule foxfoth wodersfully and monstrous, & also cu̇ vnto ꝑ very folowers of pleasure, a iesting and mocking stok. Amō g all mōsters none is more wonderful thē fylthy lust in age. Oh doty pol, oh to much forgetfull of thy self, at ꝑ lest way behold at a glasse ꝑ hoore heares and whyte snowe of thy head, thy forhead forowed wᵗ wrynckles, and thy carycn face most lyke vnto a dead corpes, & now at ꝑ last ende, whā ꝑ art come euen to the pits brynke, care for other thynges more agreable vnto thy yeres, at ꝑ lest way, ꝑ which became the to haue done before tyme (reason mouyng ꝑ) do now, thy cares putryng the in remēbraunce or rather cōpellynge ꝑ Euen now pleasure her selfe casteth ꝑ of sayeng, neyther I now am comly vnto the neyther yet ꝑ mete or apte vnto me. Thou hast playde ynough, ꝑ hast eaten ynoughe, thou hast dronke ynough, it is tyme for ꝑ to departe, why holdest ꝑ yet so fast & art so gredy on pleasures of this like, whan very lyke her selfe forsaketh ꝑ. Now is ꝑ tyme for ꝑ mistycall concubyne Abyfac, ꝑ ones she may begyn to rest i thy bosome, let her with holy rage of loue heate thy mynde, & in her embracinges kepe thou warme and comforte thy colde membres.

David was so olde that he could get no heate in his lymmes, than brought the Israelytes vnto David Abisac a fayre yonge mayde which lay with him & kept him warme, he knewe her nat, she remained a pure maide. By her is signifyed wisdō a thyng moost meete for age, all fylthynes & vncleanes layde aparte.

¶ A shorte recapytulation of remedyes agaynst the flame of lust. Capi. xxviii.

Fynally

Capitulo. XXXIII.

FInally to make a shorte & cõpendyous cõclusyon, these be ỹ most specyall thinges whiche wyll make ỹ sure from pleasures & entysinges of ỹ flesshe. Fyrst of all circũspecte and diligent auoydynge of all occasyons. Whiche precepte thoughe it be mete to be obserued also in other thinges, bycause that he whiche louyth perylles is worthy in thẽ to perisshe: yet these be moste chefely those Syrenes whiche almoste neuer man at all hathe escaped, saue he whiche hath kepte farre of. Secondly moderacion of eatynge & drinkyng & of slepe. Temperaunce and abstynence from pleasures, ye from suche as be lawful & permitted. The regarde of thyne owne deth, & the cõtemplacion of the deth of Christ. And those thinges also wyl help if thou shalte lyue with suche as be chaste and vncorrupted. If thou shalte eschewe as a certayne pestylẽce the cõmunycacion of corrupte and wanton persons. If thou shalte flee ydle solytarynesse & sluggysshe ydelenesse. If thou shalte exercise thy mynde strongly in the medytacyon of celestyall thynges, and in honest studyes. But specyally yf thou shalte consecrate thy selfe with all thy myghte vnto the inuestygacyon and serchynge of mysteryes of holy scripture. If thou shalte praye bothe often and purely, moste of all whan temptacyon inuadeth and assawteth the.

Auoydynge occasyons.

Syrenes be mere mayde.

by what meanes ꝑ oughtest wtstãde euery vyce & synne, and fyrst of all how ꝑ mayst relyst the lust of the body. Thꝭ the which eyght, there is none other that sooner inuadeth vs neyther sharpar assayleth or vexeth vs, nor extẽdeth larger nor drayweth mo vnto theyr vtter destructiõ. Yf at any time therfore fylthy lust shall styre thy mynde with these weapõs and armure, remẽbre forthwith to mete hym. Fyrst thynke how vncleny, how fylthy, howe vnworthy for any man what so euer he be, that pleasure is which assimuleth & maketh vs which be a deuyne worke, egall nat to beastes onely but also vnto fylthy swyne, to gootes, to dogges and of all brute beastes, vnto the most brute, ye which farther forth casteth downe farre vnder the cõdicion and state of beestes, vs which be appointed vnto ꝑ cõpany of aũgels & felowshyp of ꝑ deyte. Let come to thy mynde also howe momentany the same is, how vnpure, howe euer hauynge more aloes than hony. And on ꝑ contrary syde how noble a thing the soule is, how worshypfull a thyng the body of a man is, as I haue reherced in the rules aboue, what the deuyls peuyshnes is it thꝭ for so lytle, so vncleny tychyng of momẽtany pleasures to defyle at one tyme both soule & body with vngoodly maners, to ꝑphane & vnhalow that tẽple which Chryst hath cõsecrate to him self with his blode.

wepõs against bodyly lust.

Aloes is a byt ter thinge, and is put for byt ternes.

Consyder

Consyder ꝑ also what an heape of mysche nous incõmodites that flatterig pleasaũt pestylẽce bryngeth with him. First of al it pulleth crõ the thy good fame, a possession farawaye most precyous, for ꝑ rumour of no vice stynketh moze carenly thã ꝑ name of lecherye. It consumeth thy patrymony it kylleth at ones both the strength & also the beautye of the bodye, it decayeth and greately hurteth helth, it engendzeth dyseases innumerable & then fylthy, it dysfigureth the flour of youth longe before ꝑ day it hasteth or accelerateth eyuilled and euyl fauoured age, it taketh awaye the quicknesse and strength of the wytte, it dulleth the syght of the mynde, and grafteth in a man as it were a beastlye mynde, it withdzaweth at ones from all honest studyes and pastymes, and plungeth and sowleth a man euery whyt in the puddle and myre be he neuer so excellent, that now he hath lust to thynke on nothinge, but that which is slutteth, vyle, and fylthy. And it taketh away the vse of reason, whiche was the natyue propertie of man, it maketh youth man, peuysche, and sclaunderous, and age odyous, fylthy, & wzetched. Be wise therfoze, and on this wise reken with thy selfe name by name, this pleasure & that came so euyl to passe, brought with her so moch losse, so moch dishonour, dyshonour, and dyshonestye, so moche tedyousnes, labour

The incommodites of bodyly lust.

and diſeaſe, and ſhall I nowe a ſole moſte naturall deuoure the hoke wetyngly? ſhall I againe committe that thynge wherof I ſhulde repent of freſche? And lykewyſe refrayne thy ſelfe by the enſample of other men, whiche thou haſte knowen to haue folowed voluptuous pleaſures fylthyly & vnfortunately. On thother ſyde, corage and bolde thy ſelfe vnto chaſtite by the enſample of ſo many ponge men, of ſo many ponge and tendre vyrgines nourpſched vp dylycately & in pleaſures. And the eyrruſt aunces compared togither lay againſt thy ſelfe thy ſluggyſhnes, why thou at the laſte ſhuldeſt nat be able to do that thynge whiche ſuche, and ſuche, of that kynde or ſexe, of that age, ſo borne, ſo broughte vp were and yet be able to do. Loue as moch as they dyd, and thou ſhalte be able to do no leſſe than they dyd. Thynke howe honeſt, howe pleaſaunt, howe luſtye and floryſhynge a thynge pureneſs of body and of mynde, ſhe mooſte of all maketh vs acquaynted and familyer with aungels, and apte to receyue the holy gooſt. For verely that noble ſpirite the louer of pureneſſe, ſo greatly flyeth backe from no vyce at al as from vncleanynes, he reſteth & ſporteth him no where ſo moch as in pure virgins mynde. Set before thyne eyen howe vngoodly it is, how altogyther a mad thynge to loue, to waxe pale, to be made leane, to wepe

Refrayne thy ſelfe be the enſaple of other men.

The vngoodly offyce of louers.

wepe, to flatter, and shamefully to submyt thy selfe vnto a synfynge harlot most fyl thy and rotten, to gape and syrge al night at her chamber wyndowe, to be made to the lure & be obedient at a becke, nor dare do any thyng except she nod or wagge her head, to sucke a folysshe woman to raygne ouer the, to chyde the, to lay vnkyndenesse one agaynst another to fal out, to be made at one agayne, to gyue thy selfe wylynge vnto a queane, that she myghte mocke, knocke mangle, and spoyle the, where is I beseeche the amonge all these thynges the name of a man? where is thy beardē? where is that noble mynde created vnto moste beautyfull and noble thynges. Consyder also an other thynge with thy selfe, how great a flocke of myscheues, voluptuousnesse (yf she be lette in) is wonte to bryng with her. Other vices peraduenture haue some acquaintaunce with certayne vertues, fylthy lust hathe none at all, but is annexed and alway coupled with those synnes that be greatest and moste in nombre. Let it be but a tryfle or a lyghte mater to folawe queanes, yet is it a grenous thynge nat to regarde thy father and mother, to set at nought thy frendes, to consume thy fathers good in waste, to plucke awaye from other men, to forswere thy selfe, to drynke al nyght, to robbe, to vse witchecraftc, to fyght, to cōmytte murdre:

to

to blaspheme. In to whiche all and greuouser than these, the lady pleasure wyll drawe the headlonge after thou ones hast ceased to be thyne owne man, and haste put thy wretched head vnder her gyrdle. Wondre moreouer howe this lyke vanysheth away faster than smoke, lesse of substaunce than a shadowe, and howe many snares death pytcheth for vs lyenge awayte in euery place and at all seasons. Heare and at this poynte it shall profyte syngularly to call to remembraunce, and that name by name, yf that sodeyne dethe hath taken awaye any somtyme of thyne acqueyntaunce, of thy kamyper frendes, of thy companyons, or elles of them whiche were yonger than thou: and mooste specyallye of them whiche in tyme passed thou haste had felowes of lyghtye pastyme And lerne of an other mannes perill to be more ware and circumspecte. Remembre how delycyously they lyued, but how bytterlye they departed. Howe late they wared wyse, howe late they begaune to hate theyr mortyferours and deadly pleasures. Lette come to remembraunce the sharpenesse of the extreme iudgemente, and the terrible lyghtenynge of that fearfull sentence neuer to be reuoked, sendyng wycked men into eternall fyre, and that this pleasure of an houre, shorte and lytell, muste be punyshed with eternall tur-

ment,

Sodeyne deth

The strayines of the extreme iudgement.

mentes. In this place waye dylygently in apeyze of ballaunces, howe vnegall a chaunge it is, for the moste fylthye and very shorte, delectacyon of luste, bothe to lose in this lyke the ioye of the mynde beynge moche sweter and more excellēt and in the lyke to come to be spoyled of ioyes euerlastynge. Moreouer with so shadowe lyke and lyttel vayne pleasure to purchase sorowes neuer to be ended. Fynally if it seme an harde thyng to despyse ꝑ so smal delectacyon for Chrystes sake, remembre what paynes he toke vpon hym for the tendre loue he bare to the. And beside the comen iniurye of mans lyfe, how moche of his holy bloode shedde he, howe shamefull, how bytter deth suffred he, and all for the. And thou of all those thynges vnmyndfull, crucyfyest agayne the sonne of god, iteratyng a fresshe those madde pleasures whiche cauled and compelled thy heed and lorde vnto so cruell tourmentes. Than accordyng to ꝑ rule aboue rehersed call to mynde howe moche of benefytes he heaped on the, whan as yet thou haddest deserued nothinge at all: for the which all though no suffycient or lyke recompence can be made of thy parte, no for the least, yet desyreth he agayne none other thanke but that thou after his ensample, woldest refrayne thy mynde from deedly and mortall pleasures, and tourne the vnto the

The ioyes of pure mynd is moche sweter than is the pleasure of synne

The benefytes of god.

loue

loue of hyghest goodnesse and of infynyte pleasure and beautye. Compare togyther those two, Venꝰ, & two cupides of Plato that is to say honest loue and fylthy loue, holy pleasure & vnclenly pastyme, cõpare togyther þ vnlyke mater of eyther other, compare the natures, compare þ rewardꝫ And in al temptacions, but namely whan thou art styred to filthy lust let to the before thyne eyen thy good aungell which is thy keper and contynuall beholder & wytnes of all thynges þ doest or thynkest, and god euer lokynge on, vnto whose eyen all thynges are open, whiche syteth aboue the heuen & beholdeth the secrete places of the erth. And wylt nat thou be afrayed before the aũgell present & euen herde by the, before god, & al the company of heuẽ loking on & abhorrynge, to cũmyt a thynge so abhominable & filthy þ it wolde shame the to do the same in the presence of one vile mãn. This thing I wolde þ shuldest thinke as it is i dede. And if it were so that þ haddest eyen moch sharper of syght thã hath a wesel called linxe, or moch clerer thã hath the egle, yet with these eyen in the mooste clereste lyght that coulde be, couldest thou nat be bolde more surely that thynge whiche a man dothe before the than all the pryue and secrete partes of thy mynde be open vnto the syght of god and to his aungels. This also comyt in thy mynde whan thou

Uenus is the godes of loue and she is put for loue.

Cupido is the god of loue, & is also put for loue.

Here is a good note for euery Christen man.

Lynx is a best of most purest sight amouge all bestes.

thou arte ouercome of bodelye luste, of two thinges the one muste folowe, eyther that voluptuousnes ones tasted, shal so enchaunce and derken thy mynde, that thou must go from fylthynes to fylthynesse, vntyll thou cleane blynded shalte be brought in sensum reprobum, that is to saye into a leude & reproued iudgement: and so made obstynate and sturdye in cuyll cannest nat no truly, nat than yelde vp fylthy pleasure whan she hath forsaken the, which thyng we se to haue happened to very many, that whan the bodye is wasted, whan beautye is wydered and vanyshed, whan the blode is colde, whan strength fayleth, and the eyen waxe dymme, yet styll cõtynually they pyche without ceasynge. And wt greater mylcheke are nowe become filthy speakers, than before tyme they were vnshamefull lyuers, than whiche thynge, what can be more abhominable & monstrous. The other is if paraduenture it shall happen the by the special fauour of god to come agayne to thy selfe. Than must that shorte and fugityue pleasure be purged with very great sorowe of mynde, with mighty & strong labour, with continuall streme of teares. Howe moche more wysdome therfore is it nat to receyue at al the poyson of carnal pleasure, than eyther to be brought in to so vncurable blyndnesse, or els to recompence so ylyll, and that also false pleasure

Obstinacy of a frowarde mynde sprynigeth of bodely lust.

sure with so greate grenaunce & dolozous payne? Moreouer thou mayste take also many thynges of the circumstaunce of thyne owne person, whiche myght call the backe from voluptuous pleasure. Thou art apzeest, remembze that thou art altogyther consecrate to thynges pertaynyng vnto god, what a mischeuous dede, how vngodly, howe vnmete, and howe vnwozthy it shulde be, to touche the rotten and stynkyng fleshe of an hoze, with that mouthe wher with thou receyuest that pzecyous bodye so greatly to be honoured, and to handel lothsome and abhompnable fylth with the same handes wherwith all (euen the aungelles mynysterynge to the and assygne the) thou executest that ineffable and incompzehensyble mysterye. Howe these thynges agree not, to be made one bodye and one spirite with god, and to be made one bodye with an hooze. If thou be lerned, so moche the nobler and lyker vnto god is the mynde, and so moche the moze vnwozthye of this shame and rebuke. If thou be a gentylman yf thou be a pzynce, the moze aperte and open the abhompnacyon is: the greuouser occacyon gyueth it vnto other inferyours to folowe the same. If thou be maryed, remembze what an honest thynge is a bedde vndefyled. And gyue dylygence as moche as infirmite shal suffre (that thy wedlocke

Apzeest.

If thou be lerned.

Allgentylmen.

A maryed mā

worldyche may counterfayte the moste holy mariage of Christe & his churche, whose ymage it beareth, that is to wete, that thy mariage may be clene bareyn in vnclenlynes, & plentyous in procreation. For in no kynde of lyuynge can it be but very fylthy to serue & be bounde to vnclenly lustes. If thou be a yonge man, take good hede besyly that thou poliute nat vnadvysedly the floure of thy youthe, whiche wyll neuer flyzynge agayne: & thou cast nat awaye vpon a thynge moste filthy, thy best & very golden peres, which flye awaye moste swyftly, & neuer retourne agayne. Beware also lest now through the ignorauunce and necligence of youthe, thou cõmytte that thinge whiche shulde grudge the here after by all thy holelyfe, the cõscience of thy mysdedes euer persecuting the with thole moost bytter, moost greuous and sharpe stynges, which whã pleasure departeth, she leueth in our myndes. If thou be a woman, this kynde norbynge more becometh than chastite, than shame, & feare of dishonesty If thou be a mã, so muche the more art thou mete & worthy of greater thinges, and vnmete & vnworthy of these so leude thinges If thou be olde, wyshe thou haddest some other mans eyen to beholde thy selfe with all, that thou myghtest se howe cursed volupteousnesse shulde become the: which in youthe verily is myserable and muste be

A yonge man

Fylthy pleasure leueth beynde her stynge in our myndes.

A woman.

A man.

An olde man.

Against the lechery of olde men & women

bisdled, but in an olde foule forfoth wodenfully and monstrous, & also cu ẽ vnto ꝑ very followers of pleasure, a iesting and mocking stok. Amõg all mõsters none is more wonderful thẽ fythy lust in age. Oh doty pol, oh to much forgetfull of thy self, at ꝑ left way behold at a glasse ꝑ hoore heares and whyte snowe of thy head, thy forhead forowed wt wrynckles, and thy carycn face most lyke vnto a dead corpes, & now at ꝑ last ende, whã ꝑ art come euen to the pits brynke, care for other thynges more agreable vnto thy peres, at ꝑ leest way, ꝑ which became the to haue done before tyme (reason mouyng ꝑ) do now, thy cares putryng the in remẽbraunce or rather cõpellynge ꝑ Euen now pleasure her selfe casteth ꝑ of sayeng, neyther I now am comly vnto the neyther yet ꝑ mete or apte vnto me. Thou hast playde ynough, ꝑ hast eaten ynoughe, thou hast dronke ynough, it is tyme for ꝑ to departe, why holdest ꝑ yet so fast & art so gredy on pleasures of this like, whan very syke her selfe forsaketh ꝑ. Now is ꝑ tyme for ꝑ misticall concubyne Abysac, ꝑ ones she may begyn to rest i thy bosome, let her with holy rage of loue heate thy mynde, & in her enbrasinges kepe thou warme and comforte thy colde membres.

Dauid was so olde that he could get no heate in his lymmes, than brought the Israelytes vnto Dauid Abisac a fayre yonge mayde which lay with him & kept him warme, he knewe her nat, she remained a pure maide. By her is sygnyfyed wisdõ a thyng moost meete for age, all fythynes & vnclenes layde aparte.

¶ A shorte recapytulation of remedyes against the flame of lust. Capi. xxxiii.

Fynally

Capitulo. XXXIII.

FInally to make a shorte & cõpendyous cõclusyon, these be ỹ most specyall thinges whiche wyll make ỹ sure from pleasures & entysinges of ỹ flesshe. Fyrst of all circũspecte and diligent auoydynge of all occasyons. Whiche precepte thoughe it be mete to be obserued also in other thinges, bycause that he whiche loueth perylles is worthy in thẽ to perisshe: yet these be moste chefely those Syrenes whiche almoste neuer man at all hathe escaped, saue he whiche hath kepte farre of. Secondly moderacion of eatynge & drinkyng & of slepe. Temperaunce and abstynence from pleasures, yt from suche as be lawful & permitted. The regarde of thyne owne deth, & the cõtemplacion of the deth of Christ. And those thinges also wyl helpe thou shalte lyue with suche as be chriſte and vncorrupted. Ye thou shalte eschewe as a certayne pestylẽce the cõmunycacion of corrupe and wanton persons. Ye thou shalte flee ydle solytarynesse & sluggysshe ydelnesse. Ye thou shalte exercise thy mynde strongly in the medytacyon of celestyall thynges, and in honest studyes. But specyally yt thou shalte consecrate thy selfe with all thy myghte vnto the inuestygacyon and serchynge of mysteryes of holy scripture. Ye thou shalte praye bothe often and purely, most of all whan temptacyon inuadeth and assawteth the.

Auoydyng occasyons.

Syrenes be mere mayde.

☞ Agaynste the entysynges and prouo-
kynges vnto auaryce. Ca.xxxiiii.

Auaryce.

IF thou shalte perceyue that thou arte eyther by nature any thynge enclyned to the vyce of auarice, or styred by ꝑ deuyll: cal to remembraunce (accordyng to the rules aboue rehersed) ꝑ dignyty of thy condicion or state, whiche for this thinge onely was created, for this redemed, that thou euer shuldest enioye that infynyte good thynge god, for god hath forged all the holy buyldynge of this worlde that al thynges shulde obey vnto thy vse & necessitie. Now fylthy than, and of how streyte and narow a mynde is it, nat to vse but so greatly to wonder at thynges dombe and moost vyle? take awaye the errour of me what shall golde & syluer be but reed erth and whyte? Wherfore hast thou being the disciple of poore Christ, & called to a better possession, wōdre at that as a certayne great & excellent thynge, which no philosophyr of the gentyles dyd nat set at naught? nat to possesse ryches, but to despise ryches is a noble thynge. But the cōmynaltye, of christen men by name onely, crye out against me, & be glad to dyscreyue them selfe moost craftely. Wery necessitie say they cōpelleth vs to gather good togither wherof if there shulde be none at all, than coulde we nat forsoth ones lyue: it is shuld be thynne and

To dispyse ryches is anoble thynge.

poore

poore, than shulde we lyue in muche my-
stery without pleasure. But & yt it be som
what clene and honest, and somwhat plen
teous withall, it bryngeth many cōmody-
ties to man. The goodly kynge of body is
well sene vnto, prouysion is made for our
chyldren, we lend & profyte our frendes,
we are delyuered from contempte & be the
more set by: in conclusyon also a man shal
haue the better name whā he is somwhat
welthy. Of a greate many thousandes of
chrysten men thou canst scarse fynde one or
two that doth nat both say & thynke these
thinges. Neuertheles to answere these mē
vnto both partes. First of all bicause they
cloke theyr couetousnes with the name of
necessitie. I wyl lay against them the para
ble rehersed in the gospell, of the lylyes &
of the byrdes, lyuynge from daye to daye
without farther prouysion, whose ensam-
ple Chryst exhorteth vs to counterfayte. I
wyll lay agaynst them that same Chryste
wolde nat ones suffre so muche as a scryp
to be caryed aboute of his disciples. I
wyll lay agaynst them that he commaun-
deth vs (all other thynges layde apart) be
fore all thynges to seke ꝑ kyngdome of he
uen: and promyseth that all thynges shall
be cast and geuen to vs: whan at any time
had nat they thynges necessarye to mayn-
tayne lyfe withal sufficiently, which with
all theyr hertes haue gyuen them selfe to

Till. vertue

Chryste in the
gospell of Ma
thewe, leest hys
disciplis shuld
care for meat,
drinke, or clo-
thes bad thē
to beholde the
lilis how they
were clothed &
the birdes how
they were fed,
sayeng of our
father of heuē
make prouisiō
for so vyle thi
ges, much mo
re ye can nat
lacke whō he
loueth so sy-
gulerly.

vertue & to the true lyke of a christen mā. And how small a thynge is that which nature requyreth of vs, but thou measurest necessitie nat by the nede of nature, but by the bounde of couetousnesse. But vnto good men, euen that is ynoughe ꝑ scarcely cōtēpreth nature. How be it verely I do nat so gretly set of these which forsake at one chop theyr hole substaūce euery whyt, that they might the more shamfully begge of other. It is none offence to possesse money, but to loue & set store by money, that is a vyce & colyn to synne. If ryches flow vnto the, vse the office of a good dispēser: but & if it ebbe & go away, be nat cōsumed with thought, as thoughe thou were robbed of a great thynge, but rather reioyce that thou arte delyuered of a perylous fardell. Notwithstandynge he whiche consumeth the chiefe study & pastyme of his life in heapynge vp ryches together, whiche gapeth at them as a certeyne excellent or noble thynge, & hyghly to be desyred, and layeth them vp to store, that he may haue ynoughe to serue hym for longe tyme, ye thoughe he shulde lyue euen to the age of Nestor: this man peraduenture may well be called a good marchaūt, but that he is a good christen man forsoth I wolde nat saye whiche hangeth all together of hymselfe, and hath distruste of the promesses of Christe, whose goodnesse, it is ealye to

Nestor lyued thre hundreth yeres.

wete

wrte, shall nat fayle a good man puttynge his trust in him. seyng that he so lyberally bothe fedeth and clotheth the poore spa rowes. But lette vs nowe taste acomptes of the commodities, whiche rychesse is by leued to bryngr with him. Firste of al eue by the commune consent of the gentyl phi losophers: amonge the good thynges whi che are called Bona vtilia, that is to saye, good profytable thynges, ryches hath the lowest place. And whan all other thynges (after the diuision of Epictetus) are with out man, excepte onely vertue of ꝑ mynde yet nothynge is so mache without vs as money is, nothynge bringeth so lytell commodite. For what so euer there is any where of golde, what so euer there is of precyous stones, yf thou alone haddest it euerye deale in thy possession, shall thy mynde be therfore the better by the value of one heare? shalte thou be the wyser? shalte thou be no more conynge? shalte thou be any whytte the more i good helth of body? shall it make the more stronge and lusty, more fayre and beautious, more yonge. No truelye. But you wyll say that it purchaseth pleasures, truth it is, but they be deadly pleasures, it getteth a man honoure, but what honoure I praye you verely false honoure, whiche they gyue, that profyteth nothyng, letteth by nothing but onely fayre thynges, and of whome

Riches amõg profitable thinges optayne the lo west rowme.

Richesse helpeth nothynge to vertue.

To false plea sures & vayne honours they help somwhat

to be prayſed, is wel nere to be diſprayſed
True honoure is, to be lauded of them
whiche are cõmendable and prayſe wor-
thy them ſelues. The hyghest honoure
that can be, is to haue pleaſed Chriſte.
True honoure is, the rewarde nat of ry-
cheſſe, but of vertue. The folyſhe people
gyueth the rowme and place, gaſeth vpon
tyr, and gyueth the honoure and reue-
rence. O foole, they woudze at thyne ap-
parayle, and honoureth it and, nat the
why doeſt thou nat diſcende in to thyne
owne cõſcyence, & conſydze the myſerable
pouertie of thy mynde: which if the com-
mune people ſawe, than wolde they iudge
the as myſerable & wzetched, as they now
call the happy & bleſſed. But good getteth
frendes. I graũte, but yet fayned & falſe
frendes: neyther getteth it frendes to the
but to it ſelfe. And certaynly the rich man
is in this poynt of all men mooſte vnfoꝛtu-
nate and wzetched, bycauſe he can nat ſo
muche as diſcerne oꝛ know his true frend-
des & louers from other. One hateth him
pzyuely & ſecretlye in herte & mynde as an
harde nygard. And other hath enuy at hi
bycauſe he paſſeth him in richꝛes. An other
lokyng to his owne pzokyte & aduaũtage
flatereth him, & holdeth vp his ye & hys
nay, & ſmyleth vpon hym, to the ende that
he may ſcrape & get ſome thynge frõ him
Ye that before his face is mooſt louynge

bynde

honour is the reward of vertue, and nat of ryches.

Ryches getteth frẽdes, but thoſe falſe and fayned.

kynde, wyssheth & prayeth for his quicke and hasty deathe. There is none that louyeth him so hertely and entierly, but that he had leuer haue hym deade than alyue. No man is so familyer with hym, that wyll tell hym the truthe. But be it in case there were one spyrytal frēde amōg a thousande that loued a ryche man hertily without any maner of fayninge, yet can nat the riche man but haue in suspection and mystruste euery man. He iudgeth all men to be vultures & rauenous birdes gapynge for carayn: he thynketh al men to be flyes, flyeng to hym, to soucke out some profyte of him to them selues, what so euer commodite therfore ryches semeth to bringe, it for the moost pare, or els al togyther is but coloured and disceytfull, it is shadowlyke & full of delution appering otherwise thā it is in very dede. But they bringe, very many thinges which are euyl in dede, and taketh awaye very many of these thynges whiche are good in very dede. Therfore if thou wylte laye accomptes well and perfytly of that whiche is won, and that whiche is lost: doubtlesse thou shalte fynde þ they neuer bringe so muche of commodities, but that they drawe with them to muche more of incōmodities and displeasures, with how paynfull & sore labours are they gotten, and with howe great ieopardyes: with howe great thought & care

be they kepte, with how greate heuynesse and sorow are they lost, for whiche causes Christ calleth them very thornes, because they rent, teare, and pluche a sondre all ꝑ tranquilite and quyetnes of the mynde, with a thousandes cares, than the whiche tranquillitie of mynde, nothynge is to mā more swete and pleasaūte, and they neuer quench thurste & desire of them selfe, but kendleth and encreaseth it more and more They dryue a man headlonge into all mischefe. Neyther flatter ꝑ thy selfe in vayne sayeng: nothing forbiddeth, but that a mā at one tyme may be both ryche and good. Remēbre what veritie sayth, that is more easy for a camell to crepe through the eye of a nedle, than a ryche man to enter in to the kyngdome of heuen. And playnly without exception, true is that sayeng of saint Jerome. A rych man to be eyther vniuste him selfe, or the heyre of an vniuste man. Great ryches can neuer be eyther gote or elles kepte without syn. Remēbre of how muche better ryches they robbe the. For he hateth the very taste and smell of vertue, he hateth all honest crafftes, who so euer setteth his herte vpon golde. More ouer the vyce of auarice onely is called ydolatry of Paule. Neither with any other vyce at all Christ hath lefte acquayntāce neither the selfe same personne can please God and Mammon also.

Wherfore christ compareth ryches vnto thornes.

It is hard for a riche mā to be a good mā

Auarice is called ydolatry. Mammon is the deuel whiche tempteth & stirreth to couetousnes.

The

Capitulo. XXXV.

☞ The recapitulation of the remedyes agaynst the vyce of auarice. Capitulo. xxxv.

THou shalt lyghtely therfore cease to wondre at money, yf thou wylt ponder and wey diligently very good thinges vb thole that be falle and apparāt good it paynted & coloured cōmodities, vb thole that be very cōmodities in dede. If thou wylte lerne vb thyne inner eyen to beholde and to loue that noble good thinge which is infynyte, which onely whan it is presēt ye though all other thynges shulde be lackinge habundantly doth satysfye ỹ minde of man, whiche is wyder and larger of capacite than that it can be fulfylled with al the good thynges of this worlde. If thou shalt ofte call agayne before thyne eyen in what condition and state thou were, whā the erth firste receyued ỹ, whā thou were firste borne, lykewyse i what state ỹ same shall receyue the agayns whan thou dyest. If euer shall be presente in memorye that famous foole of whome is made mention in the gospell, to whome it is sayde, This nyght wyl I fet agayne thy soule from ỹ and these thinges which thou hast gadred togyther, who shall they than be. If thou shalte turne thy wynde from the corrupte maners of the commen sorte vnto the pouerty of Mary Christes mother, vnto thys

The minde of mā is of what capacytie god onely fulleth it

Naked we cā & naked we shall go.

pouertis

powerfie of the apostles, of the martyrs, & moost of all of Christ thy head. And let be fore the that fearfull worde We, that is interpretate, wo be to you, which Christ so menaceth and threateneth vnto the ryche men of this worlde.

¶ Agayust ambition or desyre of honour and authoritie. Capitulo. xxxvi.

If at any tyme ambition shall combre and vexe thy mynde through her enchaũtementes, with these remedyes thou shalt arme thy selfe before hand without tarryenge (accordynge to the rules whiche I gaue before) take and holde this with to the and nayle, that to be honoure onely whiche springeth of the vertue, whiche selfe same nevertheiesse a man must sometyme refuse, euen as taught vs both with doctrine and enlample our mayster Jesus Christ. And this to be the chefe honoure & onely honoure which a christen mã shulde desyre and wilshe for, to be prayfed nat of men, but of god, for whome he cõmendeth (as sayth the apostle) that man is perfyte and worthy of honoure in dede. But if honour be giuen of mã for an vngoodly and vnhoneft thynge, & so of vngoodly persõs thes is nat honoure but great dishoneftye shame & rebuke. If for any mene & indifferent thynge, as for beauty, strength riches

hynes

Honour stondeth in vertue onely.

It is vnhoneft thynge to be prayfed of god

kynne: yet verily shall it nat be called truly honoure, for no man deserueth honoure with ꝑ thynge wherof he deserueth nat to be prayed. Ꝑ for an honest thyng in dede it shall be honour: yet he whiche deserueth it shall nat desyre it but verily shalbe content with ꝑ very vertue & cõscience of his good dede. Beholde therfore how folysshe & howe worthy to be laughed at these honoure be, for whose desyre the cõmune people so greatly burne and rage. Fyrst of al, of whome are they gyuen? Truly of them with whome is no difference betwene honesty & dishonesty. Wherfore are they gyuen? very ofte for meane thynges, nowe & than for fylthy thynges. To whome? to hym whiche is vnworthy. Who so euer therfore gyueth honour, he dothe it, or for feare, and than is he agayne to be feared or for prayse, and than he mocketh ther: or because he is astonyed at thynges of naught, and worthy of no honoure, & thã he is to be pitied: or because he iudgeth the to be endued with such thynges as honour is gyuen vnto of dutye, wherin yf he be disceyued, gyue dylygence that thou mayst be, that he supposeth the to be. But and yf he hyt aryght, referre all thyne honoure vnto him, to whome thou arte in dette, yea for all those thynges wher unto the honoure is gyuen. As thou oughtest nat to ascribe vnto thy selfe the vertue so

honoure gyuē of vnhonest persones.

honoure gyuē of mē people

is it

is it vnlyttynge to take vpon the, honour therof. Beſydes this, what is greater madneſſe, than to eſtime the valure of thy ſelfe by the opynyons of folyſche men, in whoſe handes it lyeth to take awaye agayn whan ſo euer they liſt, the very ſame honour which they gyue, and diſhoneſt the whiche was euen nowe honeſted. Therfore nothynge can be more folyſche, than eyther to reioyce for ſuche honours whan they happen, or to be ſory or mourne whā they be taken away, whiche nat to be true honours, thou ſhalte perceyue at the leeſt way by this probacion & argument, for ſo muche as they be cōmen to the worſte and lewdeſt perſons of all, yea the chaunce almooſte to none more plenteouſly: than to them whiche of true honours be mooſte vnworthy. Remembre how bleſſed is the quyetneſſe of a meane lyfe, bothe priuate, (that is to ſaye, charged with no cōmune beſynes) & alſo ſeparated & remoued out of the way from all noyſe, haunt, or preſe. On the other ſyde, conſyder howe full of pryches, how full of cares, of perils, of ſorowes, is the lyfe of great men, what difficultye it is, nat to forgete thy ſelfe, in proſperite, how harde it is for a man ſtādyng in a ſlypper place nat to fall, how greuous the fal is from on hygh. And remēbre that all honour is coupled with great charge, and how ſtrayte the iudgement of ỹ hyghe

iudge

To whom honour chaūceth moſt comenly.

The quietnes of a priuate life

iudge shallbe agaynst them which here in vsurpynge of honour, preferre them selfe aboue other men. For surely, who so euer shall humble & submyt hym selfe, hym as an innocent or harmlesse yonge, mercy shall socour. But who so euer exalteth him selfe as a perfyte man, the same yonge excludeth from hym selfe ye helpe & socour of grace. Let euer the ensample of Chryst thy heed stiche fast in thy mynde, what thinge as touching to the worlde, was more vyle, more despysed, or lesse honoured than he? How forsoke he honours whan they were proffered him, which was greater thā any honour? How set he no store of honors whā he rode vpon an asse? Howe condempned he them, when he was clothed in pall, and crowned with thorne? Howe vnglorious or vyle a dethe chose he? But whome the worlde despysed, hym the father glorified Let thy glory be in the crosse of Chryste, in whom also is thy helth, weith, sauyng, defēce & protection what good shal worldly honours do to the, yf god caste the awaye and despyse the, and the aungels bothe, abhorre, and defye the.

Let not exalte thy mynde by cause thou desyrest rule ouer other men.

¶ Against elacion, otherwyse called pryde or swellyng of mynde. Capi. xxxvii.

Thou shalt not swell in thy minde, yf (accordynge to the cōmune prouerbe vsed

Know thy selfe

vled of euery man) thou woldest knowe thy selfe: that is, what so euer great thing what so euer goodly or beautyfull thyng, what so euer excellēt thyng is in the, thou accompt that to be the gyfte of god, & not thy good. On the other syde, yf what so euer is lowe or vyle, what so euer is foule or fylthy, what so euer is shrewde or euyll, thou ascrybe that altogyther vnto thyne owne self. If thou remēbre in how muche fylthe thou were cōceyued, in how muche borne, howe naked, howe nedy, howe brutyshe, howe wretched, howe myserably thou creptest into this lyght. If thou remembre into how many diseases or sycknes on euery syde, vnto howe many chaunces, vnto how many incombraunces, greues, and troubles this wretched body is daūgered. And agayne how lytell a thyng were able shortly to cōsume and bringe to naught this cruell & vnruly gyaunt, swelling with so myghty a spirit. Wondre also this, what maner thyng that is wherof thou takest vpon the. If it be a meane, or an indifferent thyng, it is folysshnes: if a fylthy thyng, it is madnesse: if an honest thyng, it is vnkyndnes. Remembre also nothyng to be a more sure document, or proue of starke folisshnes, & lacke of vnderstandyng, than yf a man stande greatly in his owne conceyte. And agayne that no kynde of folye is more vnsurable. If thy

Perceiue wher of thou stādest so greatly in thyne owne conceyte.

myn-

wynde begyn to aryse and waxe great, bycause a vyle man submytteth hym selfe to the: thynke howe moche greater and mighter god hanged ouer thyne heed, whiche thrusteth downe euery proude necke erecte strengeth vp, & bryngeth euery hyll vnto a playne, whiche spared nat, no verely nat so moche as the aũgell whan he was fallen in to pryde. And these thyngs also shal be good, thoughe they be of a lyghter sort, yf thou woldest compare thy selfe alwaye with excellenter ylones. Thou lykest thy selfe, bycause of a lytel beaute of thy body cõpare thy selfe to them whiche in beaute be farre before the. A lytel cõnyng maketh the to set vp thy fethers: turne thyne eyen vnto them, in comparyson of whom thou mayst seme to haue lerned nothyng at all. Moreouer yf thou wylt accompt nat how moche of good thynges þ̃ haste: but howe moche thou lackest. And with Paule forgetfull of those thynges which be behynde the: woldest streche forthe thy selfe to tho thynges whiche remayne afore the. Furthermore, that also shal nat be an vnwyse thing, yf whan the wynde of pryde dothe blowe, by and by we turne our very eupll thynges in to a remedy, as it were expellyng one poison with another. That thing shall this wyse cõme to passe, if whan any greate vyce or deformite of bodye, whan any notable domage, eyther fortune hathe

Consydre thyn owne vyces & deformities.

gyuen, or holy hath brought to vs, whiche myghte gnawe vs vehemently by the stomacke: we set that before our eyen, and be thensample of the peacocke we beholde our selfe chefly in that parte of vs, in whiche we be most deformed, and so shall thy feathers fal forthwith, and thy pryde abate.

Arrogancy presumpcion, or pertynacy, is a hated vyce.

Beyonde all these (besydes the none other vyce is more hated vnto god) remembre also that arrogancye, pryde, and presumpcion is notably hated, and had in derision euery where amonge men: whan contrary wyse lowlynesse and meknes, bothe purchaseth the fauour of god, & knytteth vs to the, the beneuolence of man. Therfore to speke cõpendiously, two thynges chefly shall refrayne the from pryde, yf thou cõsyder what thou art in thy selfe, fylthy in thy byrth, abubble (such as ryseth in the water) throughout all thy lyfe, wormes meate in thy dethe, and what Chryst was made for the.

☞ Agaynste wrathe and desyre of vengeaunce. Capi. xxxviii.

wrathe is a chyldysshe thynge.

Whan feruent sorowe of the mynde styrreth the vp vnto vengeaunce, remembre wrathe to be nothynge lesse than that whiche it falsely counterfayteth, that is to wete, fortitude or manfulnesse. For nothinge is so chyldysshe, so weyke

weyke, nothynge so feble and of so vyle a mynde, as to reioyce in vengeaunce. Thou woldest be counted a mā of great stomak, and therfore thou suffrest nat iniurye to be vnauenged: but in conclusyon by this meanes thou vtterest thy childishnes, saying thou canst nat rule thyne owne mynde whiche is the very propertie and office of a man. Howe moche manlyer, howe moch excellenter is it, to set an other mans folye at nought, than to counterfayte it? But he hathe hurte the, he is proude and fyerce he scorneth the. The fylthyer he is, so moche the more beware lest thou be made lyke him, what the deuyls madnesse is it, that thou to auenge an other mans lewdnesse, woldest be made the lewder thy selfe? If thou despyse the rebuke, all men shall perceyue that it was done to one vnworthye therof: but & if thou be moued thou shalt make his quarell whiche dyd the wronge moch the better. Furthermore take ꝑ thig as it is, yf any wronge be retayned, that is nat eased one whyt with vengeaunce, but augmented: For in conclusyon, what ende shall there be of iniuryes on both sydes, if euery mā go forth and procede to reuenge his owne grefe? Ennemyes encrease on bothe partes, the sorowe wareth fresshe & rawe agayne, & the longer it endureth the more vncurable it is. But with softnes & with suffraunce is healed now & than, yea

Regarde ye tell an other mannes folye.

euen he whiche dyd the wronge and after he is cõmen to him selfe agayne, of an enemy, is made a very truſty and a faithful frende. But the very same hurte which by vengeaũce thou coueyteſt to put from the reboundeth backe agayne vpon the, and nat without encreaſe of harme. And that alſo ſhalbe a ſouerayne remedye agaynſte wrathe if accordynge to the deuyſyon of thynges aboue reherſed thou woldeſt conſyder that one man can nat hurte an other yf he wolde nat, ſaue in thoſe thynges onely whiche be outwarde goodes, whiche ſo greatly perteyne nat to men. For the very good thynges of the mynde, god onely is able to take awaye, whiche he is nat wont to do, but vnto vnkynde ylons, and onely he can gyue them whiche thing he hath nat vſed to do, vnto cruell and furyous ylons. No chriſten man therfore is hurte but of him ſelfe. Iniury hurteth no man but the worker therof. Theſe thinges alſo helpe though they be nat weyghtye, that thou ſhalte nat, folowe the ſorowe of the mynde. If the circumſtaunces of rethoritiens wel gathered togyther, thou both make lyght of thyne owne harmes, & alſo miniſſhe the wronge done of an other mã commenly after this maner. He hurte me, but it wyll be ſone amended. Moreouer he is a chylde he is of thynges vnexperte, he is a ponge man, it is a woman, he dyd it

through

throughe an other mans mocyon or counsayle (he dyd it vnware, or whan he had well dronke, it is mete that I forgiue him And on ꝑ other syde, he hath hurt me greuously. Certayne, but he is my father, my brother, my mayster, my frende, my wyfe, it is accordinge that this greke shulde be forgiuen, eyther for the loue, or els for the authoritie of the person. Or els thou shalt set one thynge agaye an other, and recompence the iniurye wᵗ other good benefites done of him vnto the. Or with thyne offences done to him afore season, shalt accoūt it euen, and so make quite. This mā hath hurt me forsoth, but other tymes how oft hath he done me good. It cōmeth of an vnlyberall mynde to forget the good benefytes, & onely to remembre a lytle wronge or displeasure. Now he hath offēded me, but how often offended of me. I wyll forgyue him, that he in lykewyse by myne enlample may pardonne me, yf I another tyme trespace agaynste him. Finally it shalbe a remedy of moch greater vertu & of strong operation, yf in the mysdoyng of another mā agaynst the thou dydest thynke in thy selfe what thinges, how greuous, & howe often thou hast synned agaynst god, howe many maners of wayes thou art in det to him, as moche as thou shalte rempt vnto thy brother which is in thy dette, so moch shall god forgyue vnto the. This waye of

Forgyne thy dettour.

forgyuynge other meanes dettes hath he taught vs whiche is him selfe a creatoure he wyll nat refuce the lawe which he hym selfe made. To be absolued or losed from thy synnes thou rennest to Rome, sayest to saynt James, byest pdons moste large. I dispraise verely all that thynge whiche thou doest, for whan all is done, there is no redyer way, no surer meanes wherby (yf thou haue offēded) thou myghtest come to fauour agayne & be reconcyled to god than if thou whan thou arte offended, be reconcyled agayne vnto thy brother, forgyuen lytell trespace vnto thy neyghbour (for it is but small what so euer one man trespaceth agaynst an other) that Chryste may forgyue the so many thousande offences. But it is hard (thou sayest) to subdue the mynde whan he begynnethe to waxe hote. Remembrest thou nat, howe moche harder thynges Chryste suffred for the. What were thou whan he for thy sake bestowed his precyous lyfe? were thou nat his ennemy? with what softenes suffreth he the, dayly repetyng thyne olde synnes? Last of all, how meekely suffred he the vttermost rebukes, bondes, strypes, fynally death moste shamefull? why, why, bostest thou thy selfe of the heed, yf thou care nat to be in ꝑ body? Thou shalt nat be a membre of chryst except thou folowe ꝑ steppes of Chryst. But he is vnworthy to be forgyuen

By theensāple of chrystis wage thy mynde.

men. Ye, were thou worthye whom god shulde forgyue? In thyne owne selfe thou wylte haue mercy exercised, & agaynst thy brother wylt thou vse extreme & cruell iustyce? Is it so great a thyng if thou being a synner thy selfe, shulde it forgiue a sinner whan Christe prayed his father for them which crucified hym? Is it an hard thing nat to stryke thy brother, whom thou arte also commaunded to loue? Is it an harde thyng nat to pay agayne an euyll dede, for which experte thou woldest recompence a good, thou shalte nat be that towarde thy felow which christe was towarde his seruaũte? Finally if this mã be vnworthy to whom for an euyll turne a good shulde be recõpensed, yet arte thou worthy to do it, Christ is worthy for whose sake it is done But in suffring an old displeasure, I cal & prouoke a newe, he wyl do iniury agayne if he shulde escape vnpunysshed for this if without offẽce thou canst auoyde, auoyde it, if thou canst ease or remedy it, ease it, if thou canst heale a mad man, heale hym, yt nat let hin perysh hiselfe alone rather thã with the. This man which thynketh him self to haue done harme, thynke thou wor thy to be pytyed, and nat to be punysshed, wylt thou be angry to thy cõmendation & laude? be ãgry with ỹ vyce, nat wt the mã. But the more thou art enclyned by nature to this kynde of vyce, so moche the more

we must ydon the vnworthy.

Be angry and agreued with the vice.

dsligently arme thy selfe long before hande and ones for all together pryntt sure in thy minde this dcree or purpose þ thou neither say nor do any thynge at any tyme whyle thou art angry, belyue nat thy selfe whan thou art moued. Haue suspected what so euer þ sodeyn motion or rage of the minde diffineth or iudgeth, ye though it be honest Remembre none other difference to be bytwene a frantyke ylon & him that rageth in yre, than is bytwene a shorte madnes þ dureth but a season, & a cõtinual pseuerãt madnes. Cal to mynde how many thinges in angre thou hast sayde or done worthy to be repented, which now though in vayne thou woldest fayne were chaũged, There fore whan that wrath warreth hote & boyleth if thou cã nat strayght way saue and delyuer thy selfe all together from anger at the lest way come thus far forth to thy selfe and sobrenes, that thou remẽbre thy selfe nat to be wel adupsed, or in the righte mynde. To remembre this, is a great part of helth. On this wise reasõ with thy selfe nowe verely so am I mynded, but anone hereafter I shalbe of an other mind moch contrary why shulde I in the meane season say agaynste my frende (whyle I am moued) that thynge which hereafter whã I am pleased & my malyce ceased I coude nat chaunge? why shulde I now do in my malyce or anger that thyng which whã I

Say not do any thynge yf thou be angry

am

am sobred and come to my selfe againe, I shulde greatly sorowe and repent, why rather shulde nat reason, why shuld nat pitie at the last why shulde nat Christe obtayne þ of me nowe, which a lytel pause of tyme shal shortly hereafter obtayne. To no man (I suppose) hath nature giuen so moch of blocke coloure, but at the leaste he myght so forforth rule him selfe. But it shal be a very good thing for the thus instructed to harden thy mynde with reason, with continuaũce & custome that thou coudest nat be moued at all It shall be a perfyte thing yf thou haupnge indignation onely at the byte, for a displeasure or rebuke doone to the, shalte rendre agayne a deed of charite To conclude, euen naturall temperaunce which ought to be in euery mã, requyreth that þ shuldest nat suffre affections to rule the vitetyue. Nat to be wrathe at all, is a thynge moste lyke vnto god and therfore moste comly and beautyful. To ouercome euyll with goodnes, malyce with kyndenesse is to counterfaite the perfyte charite of christ Jesu. To holde wrath vnder and kepe him backe with a bydle, is the propertie of a wyse man. To folowe the appetyte of wrath, is nat a poynte of a man verely but playnely of beastes, and that of wylde beastes. But if thou woldest know howe moch vncomlye it were to a man to be ouercome with wrath, loke whan thou

The mynde must be hardened agaynst wrathe.

Beholde thyne owne countenãce whãthou art angry.

arte lobze, that thou marke the countenaunce of an angry perſone, oz elles whan thou thy ſelfe arte angry, go vnto a glaſſe whan thyne eyen ſo burne flampynge in fyze whan the chekes be pale, whan thy mouth is dzawen awzy, thy lyppes from, al thy mẽbzes quake, whan thy voyce ſoũdeth ſo malycyouſly, neyther the geſtures be of one faſſion, who wolde iudge the to be a man. Thou perceyueſt now my moſt ſweteſt frende, how large a ſea is open all abzode to diſpute of other vices after this ſame maner, But we in the mydꝺes of our courſe wyl ſtryke ſayle ieuynge the reſt to thy diſcretion. Neyther truly was it my mynde oz purpoſe (foz that ſhulde be an infynite wozke) as I began, euen ſo to diſſwade the from euery vyce, vyce, by vyce as it were with ſondzy declamations, and to bolde & courage the to the contrary vertues. This onely was my deſyze) whiche I thoughte ſufficient foz the) to ſhewe a certayne maner and craft of a newe kinde of warre, howe thou myghteſt arme thy ſelfe agaynſte the eupiles of the olde lyfe burnynge forth agayne and ſpzyngynge a freſh. Therfoze as we haue done in one oz two thinges, bycauſe of enſample, ſo muſt thou thy ſelfe departly in euery thyng, one by one. But moſte of all in the thynges whervnto thou ſhalt perceyue thy ſelfe to be ſtered oz inſtigate peculyerly, wether

Declamacios Sermons. Oratiõs. Prechynges.

it be

ſt be thzough vyce of nature, cuſtome, oz
euyll bzyngynge vp, agaynſt theſe thinges
ſome certeine decrees muſte be wzitten in
the table of thy mynde, and they muſte be
renewed now and than, leaſt they ſhulde
kayle, oz be kozgotten thzhugh diſuſe, as a
gaynſt the vyces of backbiting, kilthy ſpe-
kyng, enuy, gyle, & other like. Theſe be the
onely ennemyes of Chziſtes ſowdyours,
agaynſte whole aſſaute, the mynde muſte
be armed longe afozehande with pzayer,
with noble ſayenges of wyſe mẽ with the
doctryne of holy ſcripture, with enſample
of deuoute and holy men, and ſpecyally of
Chzyſte. Thoughe I doubte nat but that
the redinge of holy ſcripture ſhal miniſter
all theſe thinges to the haboundantlye,
neuertheleſſe charitie, which one bzorher,
oweth to an other hath moued & exhozted
me, that at the leaſt way with his ſodeyne
and haſty wzytynges, I ſhulde further &
helpe thy holy purpoſe. as moche as lyeth
in me. A thynge which I haue done ſom-
what the rather, bycauſe I ſomwhat fea-
red leſt thou ſhuldeſt kall into that ſuper-
ſtitious kynde of relygyous men, whiche
partly awaytynge on theyz owne aduaun
tage, partly with great zele, but nat accoz
dynge to knowlege, walke rounde aboute
both by ſee and lande, & if any where they
gete a man, recouerynge krom vyces vnto
vertue, him ſtreyght waye with moſte im-
poztune

Certen decrees muſt be wzyten in our myndes

why he wrote this bokeſom-what quyckly-er & with more ſpede.

poꝛtune & lewde exhoꝛtacions, thꝛetenynges, and flaterynges they enfoꝛce to thꝛust into the oꝛdꝛe of monkes, euen as thoughe withoute a coule there were no chꝛyſten dome. Furthermoꝛe whan they haue fylled his bꝛeſt with pure ſcrupuloſite & doutes inſoluble, than they bynde him to certeyne tꝛaditions foũde by man, & playnly thꝛuſte the wꝛetched perſone headlong into a certayne bondage of ceremonyes, like vnto the maner of the iewes, & teche him to tremble and feare, but nat to loue. The oꝛdꝛe of monkſhyp is nat pitte but a kinde of liuinge, to euery man after the diſpoſicion of his bodye & his mynde alſo, eyther pꝛofytable oꝛ vnpꝛofytable, wheꝛvnto be ſtyp as I do nat courage the, ſo lykewyſe I coũſaile nat frõ it. This thing onely I warne the of that thou put pytie neyther in meate, noꝛ in rayment oꝛ habyte, noꝛ in any vylible thynge, but in thoſe thynges which haue ben declared and ſhewed the aboꝛe, & in what ſo euer perſõs thou ſhalt fynde oꝛ peꝛpue the true ymage of Chꝛyſt with them couple thy ſelfe. Moꝛe ouer whan ſuche men be lackyng, whoſe cõuerſacion ſhulde make the better, withdꝛawe thy ſelfe as moch as thou mayſt from the company of man, & call the holy pꝛophete Chꝛiſt & the apoſtles vnto cõmunycation, but ſpecially make Paule of kamyner acquayntaunce with the. This fellowe muſt be

The order of monkes

What cõdycyons mãſhuld chooſe to lyue withall.

be had euer in thy bosom to be red and stu dyed, both nyght and dayrtynally & to be lerned without the boke worde by worde, vpon whom we haue nowe a good whyle enforced with great diligẽce to make a cõ mentor an enarracyon, a bolde dede truly But natwithstandyng we trustyng in the helpe of god, wyll endeuore our selfe bes tyly, lest after Origene, Ambrose and Tu gustyne, lest after so many newe interpre tours, we shulde seme to haue taken this labour vpon vs, vtterly eyther with out a cause, or without fruite. And also that cer tayne besy & vnquyet pyckquarelles, whi che thynken it perfyte relygyon to knowe nothynge at all of good lernynge, may vn derstande & well perceyue, that where as we in youth hath embraced & made moch of the pure lerning of olde auctours, & also haue gotten (and that nat without greate swette & watche) a meane vnderstandyng of bothe the tonges, greke and latyn, we haue nat in so doynge loked vnto a vayne and folisshe fame, or vnto ꝑ childisshe pas tyme and pleasure of our mynde, but that we recorded longe before to adorne & gar nysshe the lordes temple with the ryches of other straunge nacyons, & countreys, to the vttermost of our power, which temple some men with theyr ignorannce and bar barousnes, hathe ouermoche dishonested, that by the reason of suche ryches, excel lent

Good lernyng profiteth vnto pitie.

lent wyttes myght also be inflamed vnto
ꝑ loue of holy scripture. But this so great
a thing a fewe days layde aparte, we haue
take vpō vs this labour for thy sake, that
vnto the (as it were vñ a lynger) we might
shewe the way wh ich leadeth streyght vn-
to Chryst. And I beseche Jesu, the father
of this holy purpose (as I hope) ꝑ he wold
vouchesafe beningly to fauour the hol-
some enforcementes, yea ꝑ he wolde
in chaungynge of the, encrease
his grace, & make the ꝑfyte,
that thou mightest qnyk
ly waxe bygge & strōg
in hym, and spryngē
vp vnto a ꝑfyte
mā. In whōe
also fare
thou
well brother and frende alwayes tru-
ly beloued to my herte, but nowe
moche more than euer before
bothe dere and pleasaūt.
At ꝑ towne of Laynte
Indomers, the
yere of Chri-
stes byrth.
1501.

FINIS.

MAVSEAM BRITAN NICAM

Here endeth this boke called Enchiridion, or the manuell of a Chrysten knyght, made by Erasmus of Roterdame in the which boke is conteyned many godly lessons, very necessary & profitable for the soule helth of all true chrisien people.

Imprynted at London in Fletestre, at the sygne of ỹ Sonne by Johñ Byddell.
Newly corrected & amended.
In the yere of our lorde god.
M.CCCCC.XLIIII.
The .xix. daye of
Nouembre.